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MICHAELS KAMPF MIT DEM DRACHEN. 1498

ΑΠΟΚΑΛΥΨΗ. Οί ἄγγελοι πολεμοῦν τοὺς δράκοντες — αἰώνιος ἀνταγωνισμός καλοῦ καὶ κακοῦ
(A. Dürer, 1498).



JOHANNES VERSCHLINGT DAS BUCH. 1498

Ἀποκρυφιστική ἐρμηνεία τῆς Ἀποκάλυψης στὸν Ἅγιο Ἰωάννη, (Α. Dürer, 1498).

APOCALYPSES APOCRYPHAE

MOSIS, ESDRAE, PAULI, IOHANNIS,

ITEM

MARIAE DORMITIO,

ADDITIS

EVANGELIORUM ET ACTUUM APOCRYPHORUM
SUPPLEMENTIS.

MAXIMAM PARTEM NUNO PRIMUM EDIDIT

CONSTANTINUS TISCHENDORF,

PHIL. ET THEOL. D. LEGG. D. HONOR. CANTABR. IUR. CIV. D. HONOR. OXON.
THEOL. ET PALAEOGR. BIBL. PROF. P. O. LIPS.

LIPSIAE

HERMANN MENDELSSOHN.

MDCCCLXVI.



5η ΕΚΔΟΣΗ – ΣΠΑΝΙΑ ΒΙΒΛΙΑ ΣΠΑΝΟΣ – ΜΑΥΡΟΜΙΧΑΛΗ 7

I. APOCALYPSIS MOSIS.

Διήγησις καὶ πολιτεία Ἀδὰμ καὶ Εὐᾶς τῶν πρωτοπλάστων, ἀποκαλυφθεῖσα παρὰ θεοῦ Μωϋσῇ τῷ θεράποντι αὐτοῦ, ὅτε τὰς πλάκας τοῦ νόμου τῆς διαθήκης ἐκ χειρὸς κυρίου ἐδέξατο, διδαχθεὶς ὑπὸ τοῦ ἀρχαγγέλου Μιχαήλ.

¹ Αὕτη ἡ διήγησις Ἀδὰμ καὶ Εὐᾶς. Μετὰ τὸ ἐξελθεῖν αὐτοὺς ἐκ τοῦ παραδείσου ἔλαβεν Ἀδὰμ Εὐᾶν τὴν γυναῖκα αὐτοῦ καὶ ἀνῆλθεν εἰς τὴν ἀνατολὴν. καὶ ἔμεινεν ἐκεῖ ἔτη δέκα ὀκτὼ καὶ μῆνας δύο, καὶ ἐν γαστρὶ εἴληφεν ἡ Εὐᾶ καὶ ἐγέννησεν δύο υἱούς, τὸν Διάφωτον τὸν καλούμενον Κάϊν καὶ τὸν Ἀμιλαβές τὸν καλούμενον Ἀβελ.

² Καὶ μετὰ ταῦτα ἐγένοντο μετὰ ἀλλήλων Ἀδὰμ καὶ Εὐᾶ· κοιμωμένων δὲ αὐτῶν εἶπεν Εὐᾶ τῷ κυρίῳ αὐτῆς Ἀδὰμ· κύριέ

* Διηγ. κ. πολ. Ἀδ. κ. Εὐ. τ. πρωτοπλ. (C om τ. πρωτοπλ., D om κ. Εὐ. τ. πρωτ.) cum ACD.. B Διήγησις τοῦ μεγάλου θεόπου Μωυσέως περὶ τῆς πολιτείας Ἀδὰμ καὶ Εὐᾶς (sic B plerumque, item passim C et A) τῶν πρωτοπλάστων | ἀποκαλυφθεῖσα (ita BCD; A -φθέν) παρὰ (C ὑπὸ) θεοῦ (B τοῦ θε.) Μωϋσῇ (CD Μωσῇ, B om) τῷ θερ. αὐτ. (haec om B) cum ADCB | ὅτε τὰς πλ. τ. νόμ. τῆς διαθ. (B om τ. διαθ.) ἐκ χ. κυρ. ἐδ. (B ἐδ. ἐκ χ. αὐτοῦ) cum AB.. CD om | διδαχθεὶς (ABD -χθής, C -χθῆσα) ὑπὸ (D παρὰ) τ. ἀρχαγγ. (B ἀγγέλου) Μιχ.

¹ Αὕτη -- Εὐᾶς cum ACD.. B om | αὐτοὺς ἐκ τοῦ cum ACD.. B τὸν Ἀδὰμ ἀπὸ τοῦ | ἔλαβεν -- ἀνῆλθεν (C ἤλθεν) -- ἀνατολὴν cum AC.. D ἔγνω δὲ Ἀδὰμ τὴν Εὐᾶν καὶ ἐξῆλθεν πρὸς ἀνατολὴν .. B ἀπῆλθεν δύο ἀμφοτέρω κατὰ τὴν ἀνατολὴν | καὶ ἔμεινεν (D -ναν) -- δύο cum ACD.. B καὶ ἦσαν πενθοῦντες χρόνους λ | καὶ (B add μετὰ ταῦτα) ἐν γ. εἰλ. ἡ (ita BCD; A om) Εὐᾶ (B Εὐα) κ. ἐγένν. δύο υἱ. (B υἱ. δύ., A om κ. ἐγ. δ. υἱ.) | τὸν (ita ACD; B ὃν μὲν) Διάφωτον (ita A, C διάφωτον, B διάφορον; D ἀδιάφωτον) τὸν καλ. (D λεγόμενον) Κά. (A Κα. τ. καλ.) κ. τὸν (B κ. τόνδε) Ἀμιλαβές (ita AD; B ἀμιλαβές; C ἀμιλαβέστατον) τ. κ. Ἀβ.

² Καὶ μ. τ. ἐγένοντο (C -νετο) μετὰ (ita A; CD μετ') -- εἶπεν Εὐᾶ cum Apocalyps. apocryph. ed. Tischendorf.

μου, ἴδον ἐγὼ κατ' ὄναρ τῇ νυκτί ταύτῃ τὸ αἷμα τοῦ υἱοῦ μου Ἀμιλαβὲς τοῦ ἐπιλεγομένου Ἐβελ βαλλόμενον εἰς τὸ στόμα Καὶν τοῦ ἀδελφοῦ αὐτοῦ, καὶ ἔπιεν αὐτὸ ἀνελετημόνως. παρεκάλει δὲ αὐτὸν συγχωρῆσαι αὐτῷ ὀλίγον ἐξ αὐτοῦ, αὐτὸς δὲ οὐκ ἤκουσεν αὐτοῦ, ἀλλὰ ὅλον κατέπιεν αὐτό· καὶ οὐκ ἔμεινεν ἐπὶ τὴν κοιλίαν αὐτοῦ, ἀλλ' ἐξῆλθεν ἐκ τοῦ στόματος αὐτοῦ. εἶπεν δὲ Ἀδὰμ τῇ Εὐᾶ· ἀναστάντες πορευθῶμεν καὶ ἴδωμεν τί ἐστὶν τὸ γεγονὸς αὐτοῖς, μή ποτε πολεμεῖ ὁ ἐχθρὸς τι πρὸς αὐτούς.

³ Πορευθέντες δὲ ἀμφοτέροι ἐύρον πεφονευμένον τὸν Ἐβελ ἀπὸ χειρὸς Καὶν τοῦ ἀδελφοῦ αὐτοῦ. καὶ λέγει ὁ θεὸς Μιχαὴλ τῷ ἀρχαγγέλῳ· εἰπὲ τῷ Ἀδὰμ ὅτι τὸ μυστήριον ὃ οἶδας μὴ ἀναγγείλῃς Καὶν τῷ υἱῷ σου, ὅτι ὀργῆς υἱὸς ἐστίν. ἀλλὰ μὴ λυποῦ· δώσω σοι γὰρ ἀντ' αὐτοῦ ἕτερον υἱόν, οὗτος δηλώσει σοι πάντα ὅσα ποιήσῃς αὐτῷ· σὺ δὲ μὴ εἴπῃς αὐτῷ μηδέν. ταῦτα ὁ θεὸς εἶπεν τῷ ἀγγέλῳ αὐτοῦ, Ἀδὰμ δὲ ἐφύλαξεν τὸ ῥῆμα ἐν τῇ καρδίᾳ αὐτοῦ, μετ' αὐτοῦ δὲ καὶ ἡ Εὐᾶ, ἔχοντες τὴν λύπην περὶ Ἐβελ τοῦ υἱοῦ αὐτῶν.

⁴ Μετὰ δὲ ταῦτα ἔγνω Ἀδὰμ τὴν γυναῖκα αὐτοῦ, καὶ ἐν γαστρὶ ἔσχεν καὶ ἐγέννησεν τὸν Σήθ. καὶ λέγει ὁ Ἀδὰμ τῇ Εὐᾶ· ἰδοὺ ἐγεννήσαμεν υἱὸν ἀντὶ Ἐβελ, ὃν ἀπέκτεινεν Καὶν· δώσωμεν δόξαν καὶ θυσίαν τῷ θεῷ.

ACD. . B Μετὰ ταῦτα οὖν κοιμωμένων ἀπ' ἀλλήλων ἐλάλησεν Ἐβα | τοῦ υἱοῦ μου cum A. . BC τ. υἱ. ἡμῶν | τ. ἐπιλεγ. (B ἐπικαλουμ.) Ἐβελ cum AB. . C om | B βαλλόμενον idque ante τὸ αἷμα | x. ἔπιεν (B ἔπινε) αὐτὸ (B τὸ αἷμα αὐτοῦ) cum AB. . C om | B σπλαγχνισθῆναι καὶ συγχωρ. | B om αὐτῷ | ἤκουσεν (C εἰσῆχ.) αὐτοῦ cum AC. . B ἤκουεν αὐτόν | B ἀλλ' ὅλ. αὐτὸ κατέπινεν ἀνελετημόνως, ὥστε οὐδὲ ἐχωρεῦσθαι ἐν τῇ κοιλίᾳ αὐτοῦ, ἀλλὰ καὶ ἐξ. ἔξω τοῦ στόμ. αὐτ. | B εἶπ. οὖν Ἀδ. ἀναστ. | C ἀναστ. δέ | τί ἐστ. τὸ γεγ. αὐτ. cum A. . B τί γέγονεν ἐπ' αὐτοῖς . . C τί ἐστ. τὸ ὄραμα τοῦτο περὶ τῶν υἱῶν ἡμῶν (hunc in modum corrigendum duxi lectionem codicis τοῦτο περὶ τῶν υἱῶν οὖν ἡμῶν | μή ποτε cum AC. . B μήπως | A πολέμῃ | τι cum A. . BC om; sed C add ἐλθῶν ante πολεμεῖ | B om πρὸς

³ B Καὶ πορευθέντες ἀμφ. καὶ εὗρον | C ἐκ χειρὸς | C τὸν ἀρχάγγελον (sic) αὐτοῦ εἰπεῖν τῷ | B om ὅτι τὸ μ. ὃ οἶδ. | C ἀναγγέλλοις | Καὶν cum BC (C καὶ pro Καὶν) . . A τῷ Κά. | ὀργῆς υἱ. ἐστ. cum B. . A ὀργίς (ὀργίλος?) ἐστίν . . C ὀργισθῇ ὁ ἀδελφός | B μὴ λυπ. δέ· δώσω σοι | C om ἕτερον | οὗτος (B add δέ) . . C ὅστις | A om σοι | C ὅσα ἂν ποιήσεις | αὐτῷ cum A. . B om, C αὐτόν | ταῦτα -- ἀγγέλω (C ἀρχαγγέλω) etc. cum A, similiter C. . B καὶ ταῦτα πρὸς τὸν Ἀδὰμ καλησῶς ὁ ἀρχάγγελος, ἐφύλαξε τὸ ῥῆμα etc.

⁴ C Ἀδὰμ Ἐβαν τὴν γυν. αὐτ. | καὶ ἐν γαστρ. ἔσχ. x. ἐγένν. cum A. . B καὶ συλλαβοῦσα ἔτεκεν, C καὶ ἔτεκεν | B Ἰδοὺ γεννήσαντες | B om x. θυσίαν

⁵ Ἐποίησεν δὲ Ἀδάμ υἱοὺς τριάκοντα καὶ θυγατέρας τριάκοντα. καὶ περιπεσὼν εἰς νόσον, καὶ βοήσας φωνῇ μεγάλη ἐλεπεν· ἐλθέτωσαν πρὸς με οἱ υἱοί μου πάντες, ὅπως ὄψομαι αὐτοὺς πρὶν ἢ ἀποθανεῖν με. καὶ συνήχθησαν πάντες· ἦν γὰρ οἰκισθεῖσα ἡ γῆ εἰς τρία μέρη· καὶ ἦλθον πάντες ἐπὶ τὴν θύραν τοῦ οἴκου ἐν ᾧ εἰσῆρχετο εὐξασθαι τῷ θεῷ. εἶπεν δὲ Σὴθ ὁ υἱὸς αὐτοῦ· πᾶτερ Ἀδάμ, τί σοί ἐστιν ἡ νόσος; καὶ λέγει· τεκνία μου, πόνοσ πολὺς συνέχει με. καὶ λέγουσιν· τί ἐστὶν πόνος καὶ νόσος; ⁶ Καὶ ἀποκριθεὶς Σὴθ λέγει αὐτῷ· μὴ ἐμνήσθης, πᾶτερ, τοῦ παραδείσου ἐξ ὧν ἦσθιες, καὶ ἐλυπήθης ἐπιθυμῆσαι αὐτῶν; ἐάν οὕτως ἐστίν, ἀνάγκαιόν μοι, καὶ ἐγὼ πορεύσομαι καὶ ἐνέγκω σοι καρπὸν ἀπὸ τοῦ παραδείσου. ἐπιθήσω γὰρ κόπρον ἐπὶ τὴν κεφαλὴν μου καὶ κλαύσομαι καὶ προσεύξομαι, καὶ εἰσακουσέσθαι μου κύριος καὶ ἀποστελεῖ τὸν ἄγγελον αὐτοῦ, καὶ ἐνέγκω σοι ἵνα ἀποπαύσῃ ὁ πόνος ἀπὸ σοῦ. λέγει αὐτῷ ὁ Ἀδάμ· οὐχί, υἱέ μου Σὴθ, ἀλλὰ νόσον καὶ πόνον ἔχω. λέγει αὐτῷ Σὴθ· καὶ πῶς σοι ἐγένοντο; ⁷ Εἶπεν δὲ αὐτῷ ὁ Ἀδάμ· ὅτε ἐποίησεν ἡμᾶς ὁ θεός, ἐμέ καὶ τὴν μητέρα ὑμῶν, δι' ἧς καὶ ἀποθνήσκω, ἔδωκεν ἡμῖν

⁵ δέ cum A. . B οὖν, C γάρ | υἱ. τρ. x. θυγ. τρ. cum C et omissis x. 2. τρ. A. . B υἱ. x. θυγ. 5 | καὶ περιπ. εἰς νόσ. (C add μεγάλην) καὶ (C om) βοήσ. φω. μεγ. (C om φ. μ.) εἶπεν cum AC . . B ἔζησε δὲ Ἀδάμ ἔτι **Μλ**· πρὸ (corrigere πρός?) δὲ τὸ τέλος αὐτοῦ ὡσηλευτῆς (νόσω ληψέας?) ἐβόησεν φωνὴν μεγάλην λέγων | B εἰς. πρ. με οἱ ὅλοι παῖδες | ὄψομαι cum A. . BC ὄψομαι | B πρὶν ἀποθάνω . . C πρὶν ἀποθανοῦμεν. Praeterea C add καὶ ἀπέστελλον υἱὸν αὐτοῦ Σὴθ ἐπὶ πάντας τοῦ λαλῆσαι αὐτοῖς | B καὶ συναχθέντων πάντων, ἦν γὰρ -- εἰς τρία μέρη, λέγει πρὸς αὐτὸν Σὴθ ὁ υἱ. αὐτ. | καὶ ἦλθον -- τῷ θεῷ cum A. . C καὶ ἀνελθόντες πάντες ἔμπροσθεν αὐτοῦ ἐν ᾧ εἰσέρχετο προσεύχεσθαι τῷ θε., tum pergit εἶπεν αὐτῷ ὁ υἱ. αὐτ. ὁ Σὴθ | C om Ἀδάμ | τί σοί (B om) ἐστ. ἡ (C om) νόσ. καὶ (C om) λέγ. (C add αὐτῷ ὁ Ἀδάμ) | τεκνία (B -xνα) μου . . C om | καὶ λέγ. (B add αὐτῷ ἐκεῖνοι) τί (B καὶ τί) -- καὶ νόσ. (B πᾶτερ pro x. vo.) c. AB . . C om

⁶ Καὶ ἀποκρ. (B Ἀποκρ. οὖν) -- αὐτῷ c. AB . . C καὶ λέγει αὐτῷ Σ. τῷ περὶ (lege πατρὶ) αὐτοῦ | ἐξ ὧν c. AC . . B ἀφ' ὧν | ἐπιτ. αὐτῶν (eod. αὐτόν, praestare videbatur αὐτοῖν) c. A . . BC om | ἐστίν c. AC . . B ἔχει | ἀνάγγ. μοι . . B praeem ἐρωτῶ σε πᾶτερ | καὶ ἐγὼ c. A . . C καὶ γὰρ, B καὶ | πορεύσομαι c. C . . AB πορεύομαι | C om τόν | ἐνέγκω -- ἀπὸ σοῦ c. AC . . B ἐνέγκει (sic) μοι ἀπὸ τοῦ ξύλου ἐν ᾧ ῥέει (eod. ἐνὸ ῥέει) τὸ ἔλαιος, καὶ ἀναπαύσει ὁ πόν. ἀπ. σ. | πόνον ἔχω . . B add πολύν | λέγ. αὐτ. (C καὶ φησι πρὸς αὐτόν) Σὴθ . . B om | πῶς σοι . . B πόσοι

⁷ αὐτῷ ὁ (haec om B) Ἀδάμ . . C Ἀδ. πρὸς αὐτόν | B ἀποθνήσκομεν | ἔδωκ.

πάν φυτὸν ἐν τῷ παραδείσῳ, περὶ δὲ ἑνὸς ἐνετείλατο ἡμῖν μὴ ἐσθίειν ἐξ αὐτοῦ, δι' οὗ καὶ ἀποθνήσκωμεν. ἤγγισεν δὲ ἡ ὥρα τῶν ἀγγέλων τῶν φυλασσόντων τὴν μητέρα ὑμῶν τοῦ ἀναβῆναι καὶ προσκυνῆσαι τὸν κύριον· ἔδωκεν δὲ αὐτῇ ὁ ἐχθρὸς καὶ ἔφαγεν ἀπὸ τοῦ ξύλου, ἐγνωκὼς ὅτι οὐκ ἤμην ἐγγὺς αὐτῆς οὔτε οἱ ἄγιοι ἄγγελοι· ἔπειτα ἔδωκεν καὶ μοι φαγεῖν. ⁸ Ὅτε δὲ ἐφάγομεν ἀμφοτέροι, ὀργίσθη ἡμῖν ὁ θεός· καὶ ἐλθὼν ἐν τῷ παραδείσῳ ὁ δεσπότης ἐβόηκεν τὸν θρόνον αὐτοῦ καὶ ἐκάλεσεν φωνῇ φοβερᾷ λέγων· Ἄδὰμ, ποῦ εἶ; καὶ ἵνα τί κρύβεσαι ἀπὸ τοῦ προσώπου μου; μὴ δυνήσεται οἰκία τῷ οὐκ ὁρμήσαντι αὐτὴν κρυβῆναι; καὶ λέγει· ἐπειδὴ ἐγκατέλιπες τὴν κατῆκην μου, ὑπήνεγκα τῷ σώματί σου ἐβδουμάκοντα πληγὰς, πρώτης πόνοος πληγῆς ὁ βιασμός τῶν ὀφθαλμῶν· δευτέρας πληγῆς τῆς ἀκοῆς ὁ πόνος· καὶ οὕτως καθεξῆς· πᾶσαι αἱ πληγαὶ παρακολουθήσουσίν σοι.

⁹ Ταῦτα δὲ λέγων ὁ Ἀδὰμ τοῖς υἱοῖς αὐτοῦ ἀνεστέναξεν μεγάλως, καὶ εἶπεν· τί ποιήσω; ἐν μεγάλῃ λύπῃ εἰμί. ἔκλαυσεν

ἡμῖν -- παραδείσῳ .. C ἔδ. ἡμ. ἐξουσίαν ἐσθίειν ἀπὸ παντὸς ξύλου τοῦ ἐν τῷ παρ. πλην ἑνός, B ἔδ. ἡμ. φυλάσσειν καὶ ἐσθίειν ἀπὸ πάντος φυτοῦ | περὶ δὲ ἑνός (B ἑνός δὲ) ἐνετ. ἡμῖν (B om) μὴ ἐσθ. ἐ. αὐτοῦ .. C ἐκείνου γὰρ τοῦ ἑνός καὶ μόνου φυτοῦ παρήγγειλεν ἡμῖν μὴ ἄφασθαι | C om δι' οὗ κ. ἀποθν. | ἤγγισεν -- ἀναβ. καὶ (B om) προσκ. τ. κύρ. c. AB .. C καὶ ὅτε ἐβῆσαν (ἀνέ-?) οἱ ἄγγελοι οἱ προσκείμενοι μετὰ τῆς μητρὸς ἡμῶν (lege ὑμῶν) προσκυνῆσαι τὸν κύρ., καθὼς τῇ αὐτοῖς τύπος ἔδωκεν δὲ (B καὶ ἔδ.) -- ξύλου (B add οὗ ἐνετείλατο ἡμῖν ὁ θεός: his ipsis addiderim μὴ ἐσθίειν ἀπ' αὐτοῦ) -- ἐγγὺς (B ἐγγύθεν) αὐτῆς οὔτε οἱ ἄγ. ἄγγ. (B om οὔτε etc) c. AB .. C ἤμην δ' ἐγὼ μακρὰν ἀπ' αὐτῆς. γινούς δὲ ὁ ἐχθρὸς ὅτι μόνη ὑπάρχει, δέδωκεν αὐτῇ, καὶ ἔφαγεν ἀπὸ τοῦ ξύλου οὗ παρηγγέλη μόνον μὴ ἐσθίειν ἔπειτα ἔ. καὶ μοι (ita B, A ἡμῖν) φαγ. (B εἰς φαγεῖν) .. C καὶ ἐκείνη πάλιν μετέδωκεν ἡμῖν, καὶ ἔφαγον.

⁸ Ὅτε -- ὀργίσθη (ita A et B, item C) -- ἐκάλ. (B add ἡμᾶς) φωνῇ φοβερᾷ (B -νῇ -ράν) λέγων .. C καὶ ὀργίσθη ἡμῖν κύρ. ὁ θεός· παρουσιασθεῖς ἐν τῷ παραδ. ἐκάλεσεν φωνῇ φοβεράν λέγων καὶ ἵνα τί κρύβεσαι (B -βῆσαι) -- αὐτὴν (B αὐτοῦ) κρυβῆναι c. AB .. C ἐγὼ δὲ δευτερεύων καὶ κρυβηθεὶς, εἶπεν· ἵνα τί κρύβεσαι ἀπὸ πρ. μου; μὴ οὐκ ἔδωκεν αὐτῇ οἰκία τῷ οἰκ. αὐτῇ | καὶ λέγει (B add μοι)· ἐπ. ἐγκατέλιπες B -τέλιπας sic) -- ὑπήνεγκα (B -γκας) -- πληγὰς· πρώτης (cod. -τος) -- δευτέρας (cod. δεύτερον) -- ὁ πόνος (B post πληγὰς pergit scriptura perquam corrupta: προστάσο σοι ὁδῶντας καὶ βιασμόν τῶν ὀφθ. πονῆν δεύτερον πληγὰς καὶ τῆς ἀκ. τὸν πόνον) c. Δ(B) .. C ἀλλ' ἐπειδὴ παρέβης τὴν ἐντολὴν μου, προσάξω τῷ σώματί σου πληγὰς δ' ἀφ' οὗ α' ὁ πόνος τῶν ὀφθαλμῶν· δευτέρα τῆς ἀκοῆς; | καὶ οὕτως -- παρακολουθήσουσιν (A -λουθῶσιν) σοι (A om) cum BA .. C καὶ καθεξῆς ἕτεραι πληγαὶ τοῦ σώμ.

⁹ Ταῦτα δὲ (C om) -- ἀνεστ. μεγ. καὶ (haec om B) εἶπ. (C λέγει) c. ABC ἐν μεγ. λύπῃ εἰμί c. AC .. B ἐν μεγ. ἀνάγκῃ καὶ Σλψει ἡμῖν (corrigen-

δὲ καὶ ἡ Εὐὰ λέγουσα· κύριέ μου Ἀδάμ. ἀνάστα, δός μοι τὸ ἥμισυ τῆς νόσου σου, καὶ ὑπενέγκω αὐτήν, ὅτι δι' ἐμέ τοῦτό σοι γέγονεν, δι' ἐμέ ἐν καμάτοις τυγχάνεις καὶ πόνοις. εἶπεν δὲ Ἀδάμ τῇ Εὐᾷ· ἀνάστα καὶ πορεύου μετὰ τοῦ υἱοῦ ἡμῶν Σὴθ πλησίον τοῦ παραδείσου, καὶ ἐπίθετε γῆν ἐπὶ τὰς κεφαλὰς ὑμῶν καὶ κλαύσατε, δεόμενοι τοῦ θεοῦ ὅπως σπλαγχνισθῇ ἐπ' ἐμέ, καὶ ἀποστείλῃ τὸν ἄγγελον αὐτοῦ εἰς τὸν παράδεισον καὶ δώσῃ μοι ἐκ τοῦ δένδρου ἐν ᾧ ῥέει τὸ ἔλαιον ἐξ αὐτοῦ, καὶ ἐνέγκῃς μοι, καὶ ἀλείψομαι καὶ ἀναπαύσομαι, καὶ δηλώσω σοι τὸν τρόπον ἐν ᾧ ἡπατήθημεν τὸ πρότερον.

¹⁰ Ἐπορεύθη δὲ Σὴθ καὶ ἡ Εὐὰ εἰς τὰ μέρη τοῦ παραδείσου. καὶ πορευομένων αὐτῶν ἶδεν Εὐὰ τὸν υἱὸν αὐτῆς καὶ θηρίον πολεμοῦντα αὐτόν. ἔκλαυσεν δὲ Εὐὰ λέγουσα· οἶμοι οἶμοι, ὅτι ἂν ἔλθω εἰς τὴν ἡμέραν τῆς ἀναστάσεως, πάντες οἱ ἁμαρτήσαντες καταράσσονται με, λέγοντες ὅτι οὐκ ἐφύλαξεν ἡ Εὐὰ τὴν ἐντολὴν τοῦ θεοῦ. ἐβόησεν δὲ ἡ Εὐὰ πρὸς τὸ θηρίον λέγουσα· ὦ σὺ θηρίον πονηρόν, οὐ φοβήσῃς τὴν εἰκόνα τοῦ θεοῦ πολεμήσαι; πῶς ἡγοίγη τὸ στόμα σου; πῶς ἐνίσχυσαν οἱ ὀδόντες σου; πῶς οὐκ ἐμνήσθης τῆς ὑποταγῆς σου, ὅτι πρότερον ὑπετάγης

ἡμῖν vel potius εἰμί) | ἡ Εὐὰ λέγουσα c. AB .. C Ἐβα καὶ εἶπεν | B om μου | τῆς νόσου .. C τοῦ πόνου | καὶ ὑπενέγκω. (ita C, A ἐπενέγκω) αὐτήν (C αὐτόν) .. B om | γέγονεν .. B ἐγένετο | ἐν καμάτοις (C καμμ.) τυγχάνεις (A -νοις) κ. πόν. (ita B, C πόν. καὶ ante καμάτ., A om κ. πόν.) | Ἀνάστα .. B add μόνον | ἐπίθετε c. A .. B ἐπίθεσθε, C ἐπιθήσατε | γῆν c. BC .. A τὴν γῆν | κλαύσατε .. A κλαύσεται | τοῦ θεοῦ .. A τὸν θεόν | δώσῃ μοι .. C δώσῃ ἡμῖν (corrigere ὑμῖν) | B ἐκ τοῦ δένδρου | ἐν ᾧ ῥέει τὸ ἔλαιον (B τὸ ἔλεος) ἐξ αὐτοῦ .. C οὗ τὸ ἔλαιον ῥ. ἀπ' αὐτοῦ | ἀλείψ. (B add ἐξ αὐτοῦ) κ. ἀναπαύσομαι (B ἀναστήσω με i. e. ἀναστήσομαι) καὶ δηλώσω - ἡπατή. (A ὑπατ.) τὸ πρότερον .. C ἀλείψ. καὶ λυτρωθῶ ἐκ τοῦ πόνου.

¹⁰ Ἐπορεύθη (C -θησαν) δὲ (B om, C οὖν) -- παραδείσου c. ABC | καὶ πορ. (B πορ. δι.) -- Εὐὰ (B add Σὴθ) τὸν υἱ. α. καὶ (B om) θηρ. πολεμοῦντα (sic, constructione ad sensum); αὐτόν. ἔκλ. δὲ (B καὶ ἔκλ.) Εὐὰ (B om) λέγ. c. AB .. C καὶ μακρόθεν θεωρήσασα (cod. θεωρήσα) ἡ Εὐὰ τὸν υἱὸν αὐτῆς πολεμοῦμενον ὑπὸ θηρίου ἔκλαυσεν, καὶ στεναζούσα εἶπεν | B om οἶμοι alterum | B ὅτι ἂν | τῆς ἀναστ. c. AC .. B τῆς κρίσεως | B om οἱ ἁμαρτ. | B καταρ. μοι | B ὅτι ἡ Εὐὰ οὐκ ἐφ., C οὐκ ἐφ. Εὐὰ | ἐβά. -- λέγουσα .. C καὶ ἐλάλησεν πρ. τὸ θηρ. | ὦ σὺ (B om) c. AB .. C Οὐαὶ σοί | C om πονηρόν | οὐ φοβήσῃ (ita ABC) -- πολεμήσαι .. B οὐδὲν φοβήσῃ; τὴν εἰκ. τ. θ. πολεμῆς; | πῶς ἡγοίγη (C ἐνέγκει corrupte) -- πῶς ἐνίσχ. οἱ ὀδ. σ. (C om π. ἐνίσχ. οἱ ὀ. σ.) .. B πῶς ἐνίσχυσεν τὸ στ. σου. | τῆς ὑποταγῆς σου -- θεοῦ c.

τῇ εἰκόνι τοῦ θεοῦ: ¹¹ Τότε τὸ θηρίον ἐβόησε λέγον· ὦ Εὐα, οὐ πρὸς ἡμᾶς ἡ πλεονεξία σου οὔτε ὁ κλαυθμός σου, ἀλλὰ πρὸς σέ, ἐπειδὴ ἡ ἀρχὴ τῶν θηρίων ἐκ σοῦ ἐγένετο. πῶς ἡνοίγη τὸ στόμα σου φαγεῖν ἀπὸ τοῦ ξύλου περὶ οὗ ἐνετειλατό σοι ὁ θεὸς μὴ φαγεῖν ἐξ αὐτοῦ; διὰ τοῦτο καὶ ἡμῖν ἡ φύσις μετηλλάγη. νῦν οὖν οὐ δυνήσκει ὑπενεγκεῖν, ἐὰν ἀπάρξωμαι ἐλέγχειν σε. ¹² Λέγει δὲ ὁ Σῆθ πρὸς τὸ θηρίον· κλεισáι σου τὸ στόμα καὶ σίγα, καὶ ἀποστῆθι ἀπὸ τῆς εἰκόνης τοῦ θεοῦ ἕως ἡμέρας τῆς κρίσεως. τότε λέγει τὸ θηρίον τῷ Σῇθ· ἰδοὺ ἀφίσταμαι, Σῆθ, ἀπὸ τῆς εἰκόνης τοῦ θεοῦ. τότε ἔφυγεν τὸ θηρίον καὶ ἀφήκεν αὐτὸν πεπληγμένον, καὶ ἐπορεύθη εἰς τὴν σκηνὴν αὐτοῦ.

¹³ Ἐπορεύθη δὲ Σῆθ μετὰ τῆς μητρὸς αὐτοῦ Εὐας πλησίον τοῦ παραδείσου· καὶ ἔκλαυσαν ἐκεῖ, δεόμενοι τοῦ θεοῦ ὅπως ἀποστείλῃ τὸν ἄγγελον αὐτοῦ καὶ δώσει αὐτοῖς τὸ ἔλαιον τοῦ ἔλεου. καὶ ἀπέστειλεν ὁ θεὸς πρὸς αὐτοὺς Μιχαὴλ τὸν ἀρχάγγελον, καὶ εἶπεν αὐτοῖς τοὺς λόγους τούτους· Σῆθ, ἄνθρωπε τοῦ θεοῦ, μὴ κάμης εὐχόμενος ἐπὶ τῇ ἱκεσίᾳ ταύτῃ περὶ τοῦ ξύλου ἐν ᾧ ῥέει τὸ ἔλαιον, ἀλεῖψαι τὸν πατέρα σου Ἀδάμ· οὐ γὰρ γενήσεται σοι νῦν, ἀλλ' ἐπ' ἐσχάτων τῶν καιρῶν. τότε ἀναστήσε-

A .. C τῆς ὑπ. ἥς ὑπετάγης τῇ εἰκ. τ. 2., B τῆς προτέρας σου ὑπακοῆς, ὅτι πρ. ἡπάτης (corrupte) τὴν εἰκόνα τ. 2.

¹¹ ἐβόησεν .. C add τῇ Εὐα | λέγον (ita C, A -γων) .. B om | C om ὦ Εὐα | C οὐ παρ' ἡμᾶς | C om bis σου | οὔτε c. BC .. A οὐδέ | BC κλαυθμός | πρὸς σέ .. C παρὰ σοῦ | ἐγένετο .. C γέγονεν | ἀπὸ τ. ξύλου c. BC .. A om | περὶ οὐ c. AB .. C om περὶ | μὴ φαγ. (C ἐσθλεῖν) ἐξ (C ἀπ') αὐτ. (B om ἐξ αὐτ.) | διὰ τοῦτο -- μετηλλάγη (cod. -γησεν, quo admissio αἱ φύσεις scribendum) c. A .. C διὰ ταύτην σου τὴν παράβασιν ἢ φύσ. ἡμῶν μετηλλάγη .. B om | νῦν οὖν οὐ δυνήσκει (sic) ὑπεν. (cod. ἔπεν.) -- ἐλ. σε c. A .. B σκοτισθήσει καὶ οὐ δυνήσκει ὑπενεγκεῖν· ἐὰν ἀπάρξωμαι λέγειν, οὐ δυνήσκει (cod. δυνάσει) βαστάζειν .. C ἐὰν ἀπάρξωμαι ἐλέγχ. σε, οὐκ ἰσχύσεις ὑπενεγκεῖν.

¹² Λέγει δὲ .. C τότε λέγ. | C τὸ στ. σου | B σιγησάτω | ἕως (C add τῆς) -- τότε λέγ. (C καὶ φησι) -- τῷ (C πρὸς τὸν) -- ἀφίστ. Σ. ἀπὸ τῆς εἰκ. (C ἀφίστ. τῇ εἰκόνι) τ. θεοῦ c. A(C) .. B om | τότε ἔφυγ. -- πεπληγμ. c. A .. BC om | σκηνὴν c. AB .. C κοίτην

¹³ C. om τῆς μητρ. αὐτ. | ἔκλαυσαν ... C -σεν | B τὸ ἔλεος τοῦ ἔλεου (sic) | πρὸς αὐτ. c. A .. BC om | Μιχ. τ. ἀρχ. (B add αὐτοῦ) .. C τ. ἀρχ. Μιχ. | κ. εἶπ. αὐτ. τοὺς λόγ. τούτ. (B om τ. λόγ. τούτ.) Σῇθ .. C κ. ἐλάλησεν τῷ Σῇθ | C μὴ κάμει | περὶ .. C praem δεόμενος | ἐν ᾧ ῥ. τὸ ἔλαιον (B ἔλεος) -- ὃν (B om) πα. σ. Ἀδάμ .. C τοῦ βέοντος τὸ ἔλαιον εἰς τὸ ἀλεῖψαι τ. π. σ. Ἀδ. | γὰρ c. BC .. A om | γενήσεται σοι (C om) c. AC .. B γένηται σοι | ἀλλ' ἐπ' ἐσχ. τῶν (B om) -- ἡμέρ. ἐκεῖν. τῆς μεγ. (B ἡμέρ. τῆς συντελείας) ᾗ σοι

ται πᾶσα σὰρξ ἀπὸ Ἀδὰμ ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης, ὅσοι ἔσονται λαὸς ἅγιος· τότε αὐτοῖς δοθήσεται πᾶσα εὐφροσύνη τοῦ παραδείσου, καὶ ἔσται ὁ θεὸς ἐν μέσῳ αὐτῶν· καὶ οὐκ ἔσονται ἔτι ἐξαμαρτάνοντες ἐνώπιον αὐτοῦ, ὅτι ἀρθήσεται ἀπ' αὐτῶν ἡ καρδιά ἡ πονηρά, καὶ δοθήσεται αὐτοῖς καρδιά συνειζομένη τὸ ἀγαθὸν καὶ λατρεύειν θεῷ μόνῳ. σὺ πάλιν πορεύου πρὸς τὸν πατέρα σου, ἐπεὶ δὴ ἐπληρώθη τὸ μέτρον τῆς ζωῆς αὐτοῦ, ἵσον τριῶν ἡμερῶν. ἐξερχομένης δὲ τῆς ψυχῆς αὐτοῦ μέλλεις θεάσασθαι τὴν ἄνοδον αὐτῆς φοβεράν.

¹⁴ Εἰπὼν δὲ ταῦτα ὁ ἄγγελος ἀπῆλθεν ἀπ' αὐτῶν. ἦλθεν Σὴθ καὶ ἡ Εὐᾶ εἰς τὴν σκηνὴν ὅπου ἔκειτο ὁ Ἀδὰμ. λέγει δὲ ὁ Ἀδὰμ τῇ Εὐᾶ· τί κατηργάσω ἐν ἡμῖν καὶ ἐπὶ ἡμεῖς ὀργὴν μεγάλην, ἣτις ἐστὶν θάνατος κατακυριεύων παντὸς τοῦ γένους ἡμῶν; καὶ λέγει πρὸς αὐτήν· κάλεσον πάντα τὰ τέκνα ἡμῶν καὶ τὰ τέκνα τῶν τέκνων ἡμῶν, καὶ ἀνάγγειλον αὐτοῖς τὸν τρόπον τῆς παραβάσεως ἡμῶν.

¹⁵ Τότε λέγει ἡ Εὐᾶ πρὸς αὐτούς. ἀκούσατε, πάντα τὰ τέκνα μου καὶ τὰ τέκνα τῶν τέκνων μου, καὶ γὰρ ἀναγγελῶ ὑμῖν πῶς ἠπάτησεν ἡμᾶς ὁ ἐχθρὸς ἡμῶν. ἐγένετο ἐν τῷ φυλάσσειν ἡμᾶς τὸν παράδεισον ἐφυλάττομεν ἕκαστος τὸ λαχὸν αὐτοῦ μέρος ἀπὸ τοῦ θεοῦ· ἐγὼ δὲ ἐφύλαττον ἐν τῷ κληρῷ μου νότον καὶ

(B add αὐτοῖς) ἔσονται -- καὶ οὐκ ἔσ. ἔτι (B vitiose ὅτι αὐτὸς ἔσται) ἐξαμαρτάνοντες (A -τάννοντες) -- ἀρθ. ἀπ' αὐτ. ἡ καρδ. (B ἀρθ. ἡ καρδ. αὐτῶν) ἡ πον. -- αὐτοῖς καρδ. (B om ἡ πον. usq αὐτ. καρδ.) συνειζομένη (B -μενοι) -- θεῷ μόνῳ (B μόνον θεῷ) c. A(B) .. C om omnia | σὺ πάλιν (B οὖν) -- ἡμερῶν .. C ἀλλ' ἐπίστρεψον πρὸς αὐτόν, ὅτι ἐπληρώθησαν αἱ ἡμέραι τῆς ζωῆς αὐτοῦ, καὶ ζήσῃ ἀπὸ τῆν (sic) σήμερον γ' ἡμέρας καὶ ἀποθανείται

¹⁴ ταῦτα .. B αὐτά | C ὁ ἀρχάγγελος ἀνῆλθεν | ἀπ' αὐτῶν c. AC .. B ἀπ' αὐτοῦ | ἦλθεν Σὴθ -- ἔκειτο .. C ὑπέστρεψεν Σ. μετὰ τῆς Εὐᾶς ἐν τῇ σκηνῇ εἰ (corrigere ἐν ᾗ) ἔκ. | λέγ. δὲ (B καὶ λέγ.) -- Εὐᾶ c. AB .. C καὶ φησι Ἀδ. πρὸς τὴν Εὐᾶν | τί .. B praem ὡς Εὐᾶ | κατηργάσω: ita AC, item B ut videtur | ἐν ἡμῖν .. C εἰς ἡμᾶς | ἐφ' ἡμᾶς .. BC om | ἣτις c. AC .. B ὅτι | C om κατακυρ. παντός | καὶ λέγει c. BC .. A λέγ. ὁ Ἀδὰμ | πρ' αὐτ. c. C .. B αὐτοῖς, A τῇ Εὐᾶ | C Κάλ. ἅπαντας τοὺς παῖδας ἡμ. | καὶ τὰ -- τέκν. ἡμῶν c. A .. B praetermisit, C καὶ τοὺς παῖδας αὐτῶν | B καὶ ἀπαγγέλω

¹⁵ Τότε -- καὶ τὰ (B πάντα) -- ἀναγγελῶ (A -γγέλλω) ὑ. πῶς -- ὁ ἐχθρ. ἡμ. (B om πῶς usq. ὁ ἐ. ἡμῶν) c. A(B) .. C καὶ κατέσασα (cod. -λέσας) αὐτοὺς ἤρξατο λέγειν πρὸς αὐτούς | ἐγένετο -- ἐφυλάττομεν (B ἐφυλάσσομεν) ἔκ. τὸ λαχὸν (A -χόντα) -- ἐγὼ δὲ ἐφύλ. c. AB .. C οὕτως ἐν τῷ εἶναι ἡμᾶς, τέκνα μου, εἰς τὸν παράδεισον καὶ ἐν τῷ φυλάττειν ἕκαστος τὸ λαχ. α. μ. α. τ. Θεοῦ.

δύσιν. ἐπορεύθη δὲ ὁ διάβολος εἰς τὸν κλῆρον τοῦ Ἀδάμ, ὅπου ἦσαν τὰ ἀρσενικά θηρία· ἐπειδὴ τὰ θηρία ἐμέρισεν ὁ θεὸς ἡμῖν, καὶ τὰ μὲν ἀρσενικά πάντα δέδωκεν τῷ πατρὶ ὑμῶν, καὶ τὰ θηλικὰ πάντα ἔδωκεν ἐμοί, καὶ ἕκαστος ἡμῶν τὸ ἑαυτοῦ ἐτήρει.
¹⁶ Καὶ ἐλάλησεν τῷ ὄφει ὁ διάβολος λέγων· ἀνάστα ἐλθέ πρός με καὶ εἶπω σοι ῥῆμα ἐν ᾧ ὀφελήθῃς. τότε ἦλθεν πρὸς αὐτὸν ὁ ὄφις, καὶ λέγει αὐτῷ ὁ διάβολος· ἀκούω ὅτι φρονιμώτερος εἶ ὑπὲρ πάντων τῶν θηρίων, ἐγὼ δὲ ἤλθον κατανοῆσαι σε· εὗρον δὲ σέ μείζονα πάντων τῶν θηρίων, καὶ ὀμιλοῦσί σοι· ὅμως προσκυνεῖς τὸν ἐλαχιστότερον. διὰ τί ἐσθλείς ἐκ τῶν ζιζανίων τοῦ Ἀδάμ, καὶ τῆς γυναικὸς αὐτοῦ, καὶ οὐχὶ ἐκ τοῦ καρποῦ τοῦ παραδείσου; ἀνάστα καὶ δεῦρο καὶ ποιήσωμεν αὐτὸν ἐκβληθῆναι διὰ τῆς γυναικὸς αὐτοῦ ἐκ τοῦ παραδείσου, ὥς καὶ ἡμεῖς ἐξεβλήθημεν δι' αὐτοῦ. λέγει αὐτῷ ὁ ὄφις· φοβοῦμαι μήποτε ὀργισθῇ μοι κύριος. λέγει αὐτῷ ὁ διάβολος· μὴ φοβοῦ· μόνον γενοῦ μοι σκευὸς, καὶ γὰρ λαλήσω διὰ στόματός σου ῥῆμα ἐν ᾧ δυνήσῃ ἐξαπατηῆσαι αὐτόν.

ἐγὼ γὰρ ἐφύλ. | ἐπορεύθη δέ .. C καὶ πορευθεῖς | ὅπου ἦσαν (ita BC, A ἦν) τὰ ἀρσ. (ita C, AB om) θηρία (ab hoc B transilit ad sequens θηρία | ἐπειδὴ τ. θ. ἐμ. ὁ θ. ἐμ. ἡμ. (B ἡμ. ὁ θ. ἐμ.), καὶ τὰ μὲν (ita B, A om καὶ et μὲν) -- πα. ὑμῶν (A ἡμῶν) -- θηλικ. πάντα (B om) -- τὸ (B τὰ) ἑαυτ. ἐτήρει c. AB .. C τὰ μὲν ἀρσενικά (sic) θηρία δέδωκεν ὁ θεὸς τῷ πατρὶ ἡμῶν (corrigere ὑμῶν) καὶ τὰ θύλη (sic vitiose) ἐμοί

¹⁶ Καὶ -- ὁ διάβ. c. AC .. B εἰσελθὼν ὁ διάβ. ἐλ. τῷ ὄφει | ἀνάστα .. C add καὶ | καὶ (B ὅπως) εἶπω -- ἐν ᾧ ὀφελήθῃς (B ἐνὸ μέλος ὀφελήθῃναι i. e. ἐν ᾧ μέλλεις ὀφ.) c. AB .. C om | τότε -- ὁ διάβ. c. AB .. C καὶ ἀναστὰς ἦλθεν πρὸς αὐτόν. καὶ φησι πρὸς αὐτὸν ὁ διάβ. | ἀκούω ὅτι (B om) c. AB .. C μανθάνω ὅτι | ὑπὲρ π. τ. θηρίων (cf. Steph. Thes. sub ὑπέρ) c. AC .. B ὑπὲρ πάντα τὰ θηρία | ἐγὼ δὲ c. A .. BC καὶ διὰ τοῦτο | ἦλθον (B add πρὸς σέ τοῦ) καταν. σε c. AB .. C συμβουλευόμεαι σοι | εὗρον -- ὀμιλοῦσι (ita B; A ὀμιλῶ) σοι· ὅμως (B add διὰ τί) προσκυνεῖς (ita B, A -νήσεις: tum interrogationis signum post ἐλαχιστ. ponendum videtur) τ. ἐλαχ. (B add σου) διὰ τί ἐσθλείς c. AB .. C nil nisi διὰ τί οὖν ἐσθ. | C om καὶ τ. γυν. αὐτ. | καὶ οὐχὶ ἐκ c. AC .. B καὶ οὐκ ἔχεις ἐκ | C om τοῦ καρπ. | ἀνάστα -- ποιήσωμεν c. A .. B ἀλλὰ δεῦρο ἐπάκουσόν μου καὶ ποι., C εἰ θέλεις, διανάστηθι καὶ ποιήσωμεν | C om διὰ τ. γυν. αὐτ. | C ἀπὸ τοῦ παραδ. | C ἐκβλήθημεν | δι' αὐτόν: ita B, A δι' αὐτοῦ, C ἀπ' αὐτοῦ | λέγει -- ὄφεις c. AB .. C λέγ. οὖν ὁ ὄφ. πρὸς τὸν διάβολον | μήποτε .. C μήπως | ὄργ. μοι κύρ. c. BC .. A μοι ὄργ. κύρ. | C λέγει ὁ διάβ. πρὸς αὐτόν | μόνον c. BC (post μοι ponit) .. A om | C καὶ ἐγὼ | B καὶ γὰρ λαλ. αὐτῇ | B διὰ στ. σου post ῥῆμα ponit | ῥῆμα (B praem ἐν, AC ῥήματα sed A pergit ἐν ᾧ) | ἐν ᾧ δυνήσῃ (A -σαι) ἐξαπ. (B ἀπατ.) αὐτόν (B αὐτήν) .. C τοῦ ἐξαπ. αὐτόν

¹⁷ Καὶ ἐκρεμάσθη εὐθὺς διὰ τῶν τειχέων τοῦ παραδείσου περὶ ὥραν ὅταν ἀνῆλθον οἱ ἄγγελοι τοῦ θεοῦ τοῦ προσκυνήσαι. τότε ὁ σατανᾶς ἐγένετο ἐν εἰδει ἀγγέλου καὶ ὕμνει τὸν θεὸν καθάπερ οἱ ἄγγελοι· καὶ παρακύψασα ἐκ τοῦ τείχους ἶδον αὐτὸν ὅμοιον ἀγγέλου. καὶ λέγει μοι· σὺ εἶ ἡ Εὐᾶ· καὶ εἶπον αὐτῷ· ἐγὼ εἰμι. καὶ λέγει μοι· τί ποιεῖς ἐν τῷ παραδείσῳ; καὶ εἶπον αὐτῷ· ὁ θεὸς ἔθετο ἡμᾶς ὥστε φυλάσσειν καὶ ἐσθίειν ἐξ αὐτοῦ. ἀπεκρίθη μοι ὁ διάβολος διὰ στόματος τοῦ ὄφεις· καλῶς ποιεῖτε, ἀλλ' οὐκ ἐσθίετε ἀπὸ παντός φυτοῦ. καὶ γὰρ λέγω αὐτῷ· ναί, ἀπὸ παντός φυτοῦ ἐσθίωμεν παρὲξ ἑνὸς μόνου, ὃ ἐστὶν ἐν μέσῳ τοῦ παραδείσου, περὶ οὗ ἐνετείλατο ὁ θεὸς ἡμῖν τοῦ μὴ ἐσθίειν ἐξ αὐτοῦ, ἐπεὶ θανάτῳ ἀποθανεῖσθε. ¹⁸ Τότε λέγει μοι ὁ ὄφις· ζῇ ὁ θεὸς ὅτι λυποῦμαι περὶ ὑμῶν, ὅτι ὡς κτήνη ἐστέ. οὐ γὰρ θέλω ὑμᾶς ἀρνοεῖν αὐτό, ἀλλὰ ἀνάστα δεῦρο, ἐπάκουσόν μου καὶ φάγε, καὶ νόησον τὴν τιμὴν τοῦ ξύλου. ἐγὼ δὲ εἶπον αὐτῷ· φοβούμαι μήποτε ὀργισθῇ μοι ὁ θεός, καθὼς εἶπεν ἡμῖν. καὶ λέγει μοι· μὴ φοβού· ἅμα γὰρ φάγης, ἀνοιχθήσονται σοι οἱ ὀφθαλμοί, καὶ ἔσσεσθε ὡς θεοὶ ἐν τῷ γινώσκειν τί ἀγαθὸν καὶ τί

¹⁷ Καὶ ἐκρ. εὐθ. c. A .. B καὶ κρεμασθεὶς εὐθὺς, C εὐθὺς οὖν ὁ ὄφις ἐκρεμάσθη | C ἀπὸ τοῦ τείχους | περὶ ὥρ. ὅταν (B ἐνάτην omisso ὅταν) -- τοῦ (B om) προσκ. (B add αὐτόν) c. A(B) .. C ὅτε δὲ ἤλθον οἱ ἄγγ. τ. ζ. προσκ. | τότε ὁ σα. ἐγ. c. AB .. C γέγονεν καὶ ὁ σα. | ἐν εἰδ. ἀγγ. c. AC .. B ὁμοίους ἀγγέλου | καὶ παρακύψ. (B παρακ. δέ) εἰ. τ. τ. cum CB .. A καὶ ἐπαρέκυνθα εἰ. τ. τ. καὶ | ἶδον c. BC .. A οἶδα | καὶ λέγ. μ. Σὺ εἶ ἡ (B om εἶ ἡ) -- εἰμι c. CB .. A om | κ. λέγ. μοι .. B add ὁ ἐχθρὸς ὧν ἐξαπατησαί με | ἔθετο ἡμᾶς .. B add ἐνετείλα | C φυλάττειν | ἐξ .. C ἀπ' | ἀπεκρίθη μοι -- ὄφρωσ (cod. -ος, sed infra -ωσ) c. A .. B ἀποκριθεὶς δὲ ὁ -- ὄφεις λέγει μοι, C ἀποκριθεὶς ὁ -- ὄφρωσ (sic, non addito λέγει μοι) | καλῶς -- φυτοῦ c. AC .. B καλ. ποι. καὶ καλῶς ἐργάζεσθε καὶ καλῶς ἐσθίετε | ναί et ἐσθίωμεν c. AC .. B μὴ et φάγομεν | παντὲς φυτοῦ c. BC .. A πάντων | ἑνός .. C om | μόνου .. C add τοῦ ξύλου | ἐν μέσῳ .. C μέσον | περὶ οὗ (C τοῦτον δεῖ εἰ. ὁ (B om) δε. ἡμ. (B om, C ante ὁ δε.) τοῦ (ita BC, A om) μὴ ἐσθ. (B φαγεῖν) | ἐπεὶ δε. ἀπ. c. AB .. C εἶπεν γὰρ ἡμῖν (cod. εἰ μὴν) ἣν δ' ἂν ἡμέραν φάγεσθε ἐξ αὐτοῦ, δε. ἀποθαν.

¹⁸ B ζῇ θεός | ὅτι λυπ. c. AC .. B λύπη μοι ἐστιν | ὅτι ὡς κτ. ἐστέ .. C om | αὐτό c. A .. B περὶ τοῦ τοιούτου φυτοῦ .. C om | ἀλλ. ἀν. δεῦρο ἐπάκουσόν μου κ. φάγε cum B .. A ἀλλ. ἀν. καὶ δεῦρο οὖν κ. φάγε .. C δεῦρο οὖν φάγε | τιμὴν .. B add καὶ γλυκύτηταν | αὐτῷ c. BC .. A om | μήποτε .. C μήπως | ὀργ. μοι (C ἡμῖν) ὁ δε. c. AC .. B ὀργ. ὁ δε. ἐπ' ἐμοί | εἶπεν c. AC .. B προεῖπεν | κ. λέγ. μοι c. AC .. B κ. λέγ. ὁ διάβολος | ἅμα -- φάγης (B add ἀπ' αὐτοῦ) .. C ἅμα γ. τοῦ φαγεῖν σε | καὶ ἔσσεσθε -- ἐν τῷ γιν. (C

πονηρόν. τοῦτο δὲ γινώσκων ὁ θεός, ὅτι ἔσσεσθε ὅμοιοι αὐτοῦ, ἐφθόνησεν ὑμῖν καὶ εἶπεν· οὐ φάγεσθε ἐξ αὐτοῦ. σὺ δὲ πρόσσεχε τῷ φυτῷ, καὶ ὄψει δόξαν μεγάλην περὶ αὐτοῦ. ἐγὼ δὲ προσέσχον τῷ φυτῷ, καὶ ἴδον δόξαν μεγάλην περὶ αὐτοῦ. εἶπον δὲ αὐτῷ ὅτι ὁραῖόν ἐστιν τοῖς ὀφθαλμοῖς κατανοῆσαι, καὶ ἐφοβήθη λαβεῖν ἀπὸ τοῦ καρποῦ. καὶ λέγει μοι· δεῦρο δώσω σοι, ἰκολούθει μοι. ¹⁹ Ἦνοιξα δὲ αὐτῷ, καὶ εἰσῆλθεν ἔσω εἰς τὸν παράδεισον, καὶ διώδευσεν ἔμπροσθέν μου. καὶ περιπατήσας ἰλίγον ἐστράφη καὶ λέγει μοι· μεταμεληθεὶς οὐ δώσω σοι φαγεῖν. ταῦτα δὲ εἶπεν θέλων εἰς τέλος δελεάσαι καὶ ἀπολέσαι με. καὶ λέγει μοι· ὁμοσόν μοι ὅτι δίδεις καὶ τῷ ἀνδρί σου. ἐγὼ δὲ εἶπον αὐτῷ ὅτι οὐ γινώσκω ποίῳ ὅρκῳ ὁμώσω σοι, πλὴν ὃ οἶδα λέγω σοι· μὰ τὸν θρόνον τοῦ δεσπότου καὶ τὰ χερουβὶμ καὶ τὸ ξύλον τῆς ζωῆς, ὅτι δώσω καὶ τῷ ἀνδρί μου φαγεῖν. ὅτε δὲ ἔλαβεν ἀπ' ἐμοῦ τὸν ὅρκον, τότε ἦλθεν καὶ ἐπέβη ἐπ' αὐτόν· ἔθετο δὲ ἐπὶ τὸν καρπὸν, ὃν ἔδωκέν μοι φαγεῖν, τὸν ἰὸν τῆς κακίας αὐ-

γινώσκοντες) τί (C τὸ) -- τί (C τὸ) πον. c. A(O) . B καὶ ἔση ὡς θεὸς γινώσκουσα ἀγάθον x. πο. | γινώσκων c. A . B ἔγνω . C διαγινώσκων | ὅτι I. ὁμ. αὐτοῦ . . C om | ἐφθ. ὑμ. c. A . . BC om | καὶ (B add διὰ τοῦτο) εἶπεν -- ἐξ (B ἀπ') αὐτ. c. AB . . C παρηγγεῖλεν ὑμῖν λέγων μὴ φαγεῖν ἀπ' αὐτ. | πρόσσεχε τῷ φυτῷ καὶ c. A . . C πρόσσεχον τὸ φυτὸν καὶ, B προσελθὼν καὶ | δόξ. μεγ. πε. αὐτ. (C om πε. αὐτ.) . . B τὴν δόξ. αὐτοῦ | ἐγὼ δὲ -- καὶ (cod. om) ἴδον -- πε. αὐτοῦ c. A . . B Εἷα δὲ ἀκούσασα τοὺς ἀπατηλοὺς λόγους αὐτοῦ προσείχον (sic) τὸ φυτὸν καὶ ἴδον τὴν δόξ. αὐτοῦ . . C plane om | εἶπον -- ἀπὸ τ. κ. αὐτοῦ c. A . . B καὶ κατανοήσασα (-σας cod.) αὐτῷ (scribe αὐτό) ὅτι ὁρ. c. τ. ὁφθ. καὶ διανοηθεῖσα (cod. -ηθήσαι) -- ἐκ τοῦ κ. αὐτοῦ . . C φοβηθεῖσα δὲ καὶ γὰρ λαβεῖν ἀπὸ τ. καρπ. | καὶ (C. om) λέ. μοι c. ABC . . B add ὁ ἐχθρὸς | δεῦρο (B add καὶ) -- ἰκολ. (B μόνον ἰκ.) μοι c. AB . . C δεῦρο ἰκολοῦνται μοι καὶ δώσω σοι

¹⁹ Ἦνοιξα δὲ αὐτῷ, καὶ c. A . . B ἡνοιξεν καὶ αὐτός, καὶ, C καὶ ἀνοιξάσης μου τὸν παράδεισον | ἔσω ε. τ. παρ. c. AB . . C om | A ἐδιώδευσεν | C ὀλιγ. περιπ. | ἐστρ. x. λ. μοι c. A . . B στραφεὶς λέγ. μοι, C στραφεὶς ἔφησε πρὸς ἐμέ | μεταμεληθεὶς -- φαγεῖν c. A . . B ἐμετεμελήτην· οὐ (cod. τοῦ) δώσω σ. φ., C μετεμελήτην, καὶ οὐ βέλω σοι δοῦναι φαγεῖν | ταῦτα δὲ (B μοι) εἶπεν -- δελεάσαι καὶ ἀπολέσαι (ita B, A om x. ἀπολ.) -- ὁμοσόν μοι (B ὁμωσε με: sic) ὅ. δίδεις (AB διδης) -- σου c. AB . . C ἔως ὁμότης μοι δοῦναι καὶ τῷ ἀνδρί σου | εἶπον c. AB . . C ἐλάλησα | ὅτι (B om) οὐ -- ὁμώσω (B ὁμώσε: ὁμώσει?) -- λέγω σοι c. AB . . C ποῖον ὅρκον ὁμώσω σοι; ὅμως ὡς ἐπίσταμαι εἰπω σοι | καὶ τὸ ξύλον . . C x. τοῦ ξύλου | ὅτι δώσω . . C ἐπιδώσω | φαγεῖν . . B om | ὅτε δὲ -- τὸν ὅρκον . . C ἅμα δὲ τοῦ λαβεῖν ἀπ' ἐμοῦ τὴν πληροφορίαν | τότε ἦλθεν -- ἐπ' αὐτόν (sic uterque) -- τὸν (A τὸ) ἰὸν -- τῆς ἐπιθ. αὐτοῦ c. AB . . C ἐλθὼν ἐπέθετο τὸν ἰὸν (cod. ἐπαθε τὸν υἱόν) τῆς κακ. ἐπὶ τὸν καρπὸν, ἥγου

τοῦ, τοῦτ' ἐστὶν τῆς ἐπιθυμίας αὐτοῦ· ἐπιθυμία γάρ ἐστιν κεφαλή πάσης ἀμαρτίας. καὶ ἔκλινα τὸν κλάδον ἐπὶ τὴν γῆν καὶ ἔλαβον ἀπὸ τοῦ καρποῦ καὶ ἔφαγον. ²⁰ Καὶ ἐν αὐτῇ τῇ ὥρᾳ ἠνεώχθησαν οἱ ὀφθαλμοί μου, καὶ ἔγνων ὅτι γυνὴ ἦμην τῆς δικαιοσύνης, ἧς ἦμην ἐνδεδυμένη. καὶ ἔκλαυσα λέγουσα· τί τοῦτο ἐποίησάς μοι, ὅτι ἀπηλλοτριώθην ἐκ τῆς δόξης μου, ἧς ἦμην ἐνδεδυμένη; ἔκλαιον δὲ καὶ περὶ τοῦ ὅρκου. ἐκεῖνος δὲ κατήλθεν ἐκ τοῦ φυτοῦ καὶ ἄφαντος ἐγένετο. ἐγὼ δὲ ἐξήτουν ἐν τῷ μέρει μου φύλλα ὅπως καλύψω τὴν αἰσχύνην μου, καὶ οὐχ εὐρόν ἀπὸ τῶν φυτῶν τοῦ παραδείσου, ἐπειδὴ, ἅμα ἔφαγον, πάντων τῶν φυτῶν τοῦ ἔμου μέρους κατέρρεον τὰ φύλλα παρὲς τοῦ σύκου μόνου. λαβοῦσα δὲ φύλλα ἐξ αὐτοῦ ἐποίησα ἑμαυτῇ περιζώματα, καὶ ἐστὶν παρ' αὐτῶν τῶν φυτῶν ἐξ ὧν ἔφαγον. ²¹ Καὶ ἐβόησα φωνῇ μεγάλῃ λέγουσα· Ἀδάμ· Ἀδάμ, ποῦ εἶ; ἀνάστα ἐλθέ πρὸς με, καὶ δείξω σοι μέγα μυστήριον. ὅτε δὲ ἦλθεν ὁ πατήρ ὑμῶν, εἶπον αὐτῷ λόγους παρανομίας, οἵτινες κατήγαγον ἡμᾶς ἀπὸ μεγάλης δόξης. ἅμα γὰρ ἦλθεν, ἤνοιξα τὸ στόμα μου καὶ ὁ διάβολος ἐλάλει, καὶ ἡρξάμην νουθετεῖν αὐτὸν λέ-

τὴν ἐπιθυμίαν | κεφαλή . . C ῥίζα καὶ ἀρχή | καὶ ἔκλινα - - ἔλαβον . . C καὶ κλίνας (sic) τὸν κλ. ἐπὶ τῆς γῆς ἔλαβον

²⁰ ἠνεώχθ. c. AB . . C ἀνεώχθ. | B μου οἱ ὀφθ. | C κ. εὐρὺς ἔγνων | ἧς c. AC . . B ἦν | C καὶ κλαύσασα λέγω πρὸς αὐτόν | C om μοι | ὅτι ἀπηλλοτρ. ἐκ τῆς c. A . . B πλάνε, καὶ ἀπηλλοτριώσας με ἐκ τῆς, C καὶ ἀπηλλοτριώσας με τῆς | C om ἧς ἡμ. ἐνδ. | ἔκλαιον δὲ καὶ c. AB . . C ἐπὶ τοῖς δάκρυσι δὲ δάκρυα ἐκίνουν καὶ | ὅρκου . . C add ὃν ὥμοσα | ἐκεῖνος (C κἀκεῖνος) δὲ c. AC . . B ἐκ. δὲ ὡς μόνην ἐξέασατό με κλαίουσας καὶ περιτρυνομένην | κατήλθεν ἐκ τ. φ. καὶ ἄφ. c. AB . . C κατελθὼν ἀπὸ τ. φ. ἄφ. | ἐγὼ δέ . . C add γυμνωθεῖσα | B πᾶσαν τὴν αἰσχ. μου | καὶ οὐχ εὐρ. ἀ. τῶν φυτῶν (ita B, A ἀπὸ τὰ φυτά. Vide etiam C) - - κατέρρεον (A κατερρην, si abesset v, 'scribendum esset κατέρρει, vide etiam B) - - μόνου (B corrupte - - καὶ ἐκατέρη ἅπαξ τὰ φύλα τοῦ σύκου) c. A(B) . . C καὶ οὐχ εὐρίσκον· ἀπὸ πάντων γὰρ τῶν φυτῶν τοῦ ἔμου μέρους τὰ φύλλα καταρυνέντα οὐκ ἦν φύλα (corrupte) | λαβοῦσα δὲ - - ἔφαγον . . B καὶ μόνον τὰ φύλα λαβοῦσα ἐξ αὐτῶν ἐποίησα ἡμάτην (pro ἑμαυτῇ) περιζώματα· καὶ ἐστὶν παρὰ τῶν φυτῶν ἐξ οὗ ἔφαγον . . C ἐποίησα δὲ περιζώματα (omnino plura exciderunt)

²¹ Καὶ ἐβόησα . . C add αὐτῇ τῇ ὥρᾳ | φωνῇ μεγ. (haec C om) λέγουσα . . B φωνῇ μεγάλῃ λέγων | B alterum Ἀδάμ om | ἀνάστα . . B δεῦρο | ὁ πατ. ὑμῶν (ABC ἡμῶν) . . B add πρὸς με | εἶπον αὐτῷ . . C ἐλάλησα | οἵτινες - - ἅμα γὰρ ἦλθεν (B τοῦ ἐλθεῖν αὐτὸν πρὸς με) . . C om | ἤνοιξα: ab hac inde voce cod. B deficit usque sect. 25. Excidit folium. | ἤνοιξα - - ἐλάλει c. A . . C ἀνόλεξεν (sic) γὰρ τὸ στ. μου ὁ διάβ. | καὶ ἡρξάμην - - ὡς θεός: ita A et C |

γουσα· δεῦρο, κύριέ μου Ἀδάμ, ἐπάκουσόν μου καὶ φάγε ἀπὸ τοῦ καρποῦ τοῦ δένδρου, οὗ εἶπεν ἡμῖν ὁ θεὸς τοῦ μὴ φαγεῖν ἀπ' αὐτοῦ, καὶ ἔσῃ ὡς θεός. καὶ ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· φοβούμαι μήποτε ὀργισθῇ μοι ὁ θεός. ἐγὼ δὲ εἶπον αὐτῷ· μὴ φοβού· ἅμα γὰρ φάγης, ἔσῃ γνώσκων καλὸν καὶ πονηρόν. καὶ τότε ταχέως πείσασα αὐτόν, ἔφαγεν, καὶ ἠνεώχθησαν αὐτοῦ οἱ ὀφθαλμοί, καὶ ἔγνω καὶ αὐτὸς τὴν γύμνωσιν αὐτοῦ. καὶ λέγει μοι· ὦ γύναι πονηρά, τί κατηργάσω ἐν ἡμῖν; ἀπηλλοτριώσάς με ἐκ τῆς δόξης τοῦ θεοῦ. ²² Καὶ αὐτῇ τῇ ὥρᾳ ἤκούσαμεν τοῦ ἀρχαγγέλου Μιχαὴλ σαλπίζοντος ἐν τῇ σάλπιγγι αὐτοῦ, καλῶν τοὺς ἀγγέλους λέγων· τάδε λέγει κύριος· ἔλθατε μετ' ἐμοῦ εἰς τὸν παράδεισον καὶ ἀκούσατε τοῦ ῥήματος ἐν ᾧ κρινῶ τὸν Ἀδάμ. καὶ ὡς ἤκούσαμεν τοῦ ἀρχαγγέλου σαλπίζοντος, εἶπαμεν· ἰδοὺ ὁ θεὸς εἰς τὸν παράδεισον ἔρχεται κρινεῖν ἡμᾶς. ἐφοβήθημεν δὲ καὶ ἐκρύβημεν. καὶ ἀνῆλθεν ὁ θεὸς εἰς τὸν παράδεισον ἐπιβεβηκὼς ἐπὶ ἄρματος Χερουβίμ, καὶ οἱ ἄγγελοι ὑμνοῦντες αὐτόν. ἐν ᾧ εἰσῆλθεν ὁ θεὸς εἰς τὸν παράδεισον, ἐξήνθησαν τὰ φυτὰ τὰ τε τοῦ κλήρου τοῦ Ἀδάμ καὶ τοῦ κλήρου τοῦ ἐμοῦ πάντα καὶ ἐστηρίζοντο, καὶ ὁ θρόνος τοῦ θεοῦ ὅπου ἦν τὸ ξύλον τῆς ζωῆς εὐτρεπίζετο. ²³ Καὶ ἐκάλεσεν ὁ θεὸς τὸν Ἀδάμ λέγων· Ἀδάμ, ποῦ ἐκρύβης, νομίζων ὅτι οὐχ εὗρίσκω σε; μὴ κρυβήσεται οἶκος τῷ οἰκοδομήσαντι αὐτόν; τότε ἀποκριθεὶς ὁ πατὴρ ὑμῶν εἶπεν· οὐχί, κύριε, κρυβόμεθα ὡς νομίζοντες ὅτι οὐχ εὐρί-

ὁ πατ. ὑμῶν . . AC ὁ π. ἡμ. | μήποτε . . C μήπως | ἔση . . C ἔσει (etiam ante) | καὶ τότε -- ἔφαγεν c. A . . C καὶ πεισθεὶς τοῖς λόγοις μου ἔφαγεν | C κ. εὐθύς ἀνεωχθ. | καὶ αὐτός· ita C, A om | τί κατηργάσω -- ἐκ τῆς c. A . . C τί ἐποίησά σοι καὶ ἀπηλλοτριώσάς με τῆς

²² C om ἐν τῇ σάλπ. αὐτ. | καλῶν c. A . . C καὶ καλῶν | ἔλθατε -- παραδείσον c. A . . C ἔλθετε -- ἐν τῷ παραδείσῳ | ῥήματος c. C . . A κρήματος | κρινῶ· ita A et C, non κρινῶ | καὶ ὡς ἤκούσαμεν -- ἐκρύβημεν c. A . . C om | καὶ ἀνῆλθεν -- ἐξήνθησαν c. A . . C καὶ παρουσιάσαντος τοῦ θεοῦ ἐν τῷ παραδείσῳ, ἐπιβεβηκὼς ἐπὶ ἄρματος χερουβικῶν, προπορευομένων ἔμπροσθεν αὐτοῦ τῶν ἀγγέλων καὶ ὑμνούντων, ἐξήνθησαν | τὰ φυτὰ τὰ τε -- εὐτρεπίζ. c. A . . C τὰ φυ. ὅλα τοῦ παραδείσου καὶ τοῦ κλ. τοῦ πατρ. ὑμῶν κ. τ. κλ. τ. ἐμοῦ. καὶ ὁ θρόν. τ. θε. ἐστηρίζετο ὅπου -- τῆς ζωῆς

²³ ποῦ ἐκρύβ. c. A . . C ποῦ εἶ | νομ. ὅ. οὐχ (vid. οὐκ) εὐ. σε c. A . . C om | μὴ κρυβήσεται (sic) c. A . . C μὴ δύναται κρυβῆναι | τῷ οἰκοδ. c. A . . C ἀπὸ προσώπου τῷ οἰκ. | τότε -- εἶπεν c. A . . C τότε κρυβήσεται ὁ πατ. ὑμῶν (ita et A) | οὐχί κύρ. κρυβόμε. (de hac forma cf. Strong. ὁ κρυβόμενος) --

σκέμεθα παρὰ σοῦ, ἀλλὰ φοβοῦμαι, ὅτι γυμνός εἰμι, καὶ αἰδέσθην τὸ κράτος σου, δέσποτα. λέγει αὐτῷ ὁ θεός· τίς σοι ὑπέδειξεν ὅτι γυμνός εἶ, εἰ μὴ ὅτι ἐγκατελείπας τὴν ἐντολήν μου ἣν παρέδωκά σοι τοῦ φυλάττειν αὐτήν; τότε Ἀδὰμ ἐμνήσθη τοῦ λόγου ὃν ἐλάλησα αὐτῷ, ὅτε ἤθελον ἀπατήσαι αὐτόν, ὅτι ἀκίνδυνόν σε ποιήσω παρὰ τοῦ θεοῦ· στραφεῖς δὲ πρὸς με εἶπέν μοι· τί τοῦτο ἐποίησας; ἐμνήσθη δὲ καὶ γὰρ τοῦ ῥήματος τοῦ ὅφως, καὶ εἶπον ὅτι ὁ ὄφις ἠπάτησέν με. ²⁴ Λέγει ὁ θεὸς τῷ Ἀδὰμ· ἐπειδὴ παρήκουσας τὴν ἐντολήν μου καὶ ἤκουσας τῆς γυναικὸς σου, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου· ἡνίκα γὰρ ἐργάσῃ αὐτήν, καὶ οὐ δώσει τὴν ἰσχύν αὐτῆς, ἀκάνθας καὶ τριβόλους ἀνατελεῖ σοι, καὶ ἐν ὑδρότητι τοῦ προσώπου σου φάγει τὸν ἄρτον σου. ἔσθῃ δὲ ἐν καμάτοις πολυτρόποις· καμῇ καὶ μὴ ἀναπαύου, θλιβεῖς ἀπὸ πικρίας, καὶ μὴ γεύσῃ γλυκύτητος, θλιβεῖς ἀπὸ καύματος καὶ στενωθεῖς ἀπὸ ψύξεως· καὶ κοιτιάσεις πολλὰ καὶ μὴ πλουτήσεις, καὶ παχυνθήσῃ καὶ εἰς τέλος μὴ ὑπάρξεις, καὶ ὧν ἐκυρίευσεν θηρίων ἐπαναστήσονται σοι ἐν ἀκαταστασίᾳ, ὅτι τὴν ἐντολήν μου οὐκ ἐφύλαξας. ²⁵ Στραφεῖς δὲ πρὸς με ὁ κύριος λέγει μοι· ἐπειδὴ ἐπήκουσας σὺ τοῦ ὅφως καὶ παρήκουσας τὴν ἐντολήν μου, ἔσθῃ ἐν ματαίοις καὶ ἐν πόνοις ἀφορήτοις· τέξῃ τέκνα ἐν πολλοῖς τρόμοις, καὶ ἐν μιᾷ ὥρᾳ ἔλθῃς καὶ ἀπολέσεις τὴν ζωὴν σου ἐκ τῆς ἀνάγκης σου τῆς μεγάλης καὶ τῶν

οὐχ (cod. οὐκ) εὐρ. π. σ. c. A .. C οὐκ ἀποκρυβούμεθα (sic) κύριε ὡς νομ. λαβεῖν σε | φοβοῦμαι c. A .. C φοβούμενος | C ὑπέδ. σοι γυμνός εἶναι | εἰ μὴ ὅτι -- αὐτήν c. A .. C εἰ μὴ παροργίσῃς (sic) τὴν ἐντ. μου | τότε -- με (cod. μοι) c. A .. C τότε μνησθεῖς ὁ Ἀδ. τοῦ -- ἐλάλ. πρὸς αὐτόν, ὅτι ἀκίνδ. σ. π. π. θεοῦ (sic. ut A), στραφεῖς λέγει μοι· τί τ. ἐπ. καὶ γὰρ εἶπον ὁ ὄφ. ἠπάτησέν μοι (sic)

²⁴ ἐπικατάρ. ἡ γῆ -- καὶ (sic) οὐ δώσει c. A .. C ἐπικ. ἡ γῆ ἐνεκά σου· ἐργάσει δὴ αὐτήν, καὶ οὐ δώ. | ἀνατελεῖ c. A .. C περιπατεῖ: fortasse περιποιεῖ | φάγει: ita A; C φαγεῖς | καμῇ κ. μ. ἀναπαύου: ita prorsus A .. C om | γεύσῃ c. A .. C -σει | C om ἔλ. ἀπὸ καύμ., item καὶ κοιτιάσεις usque ὑπάρξεις

²⁵ C om σὺ τοῦ ὅφως (h. l. A -ως, sect. 23. -ος) κ. παρήκ. | τέξῃ c. A .. C τέξης | τρόμοις: ita scribendum videbatur pro τρόποις quod habent AC | ἔλθῃς .. C add τοῦ τεκεῖν | Uterque cod ἀπολέσῃς, sed -λέσεις praestare videbatur. | ἐκ τῆς -- μεγάλης c. AC .. B ἐκ (ab hac voce turaua incipit) τ. μεγ. σου ἀνάγκ.

ὀδυνῶν. ἐξομολογήσει δὲ καὶ εἴπῃς· κύριε κύριε, σῶσόν με, καὶ οὐ μὴ ἐπιστρέψω εἰς τὴν ἁμαρτίαν τῆς σαρκός. καὶ διὰ τοῦτο εἰς τὸν λόγον σου κρινῶ σε. διὰ τὴν ἔχθραν ἣν ἔθετο ὁ ἐχθρὸς ἐν σοί· στραφήσῃ δὲ πάλιν πρὸς τὸν ἄνδρα σου, καὶ αὐτός σου κυριεύσει. ²⁸ Μετὰ δὲ τὸ εἰπεῖν μοι ταῦτα εἶπεν τῷ ὄφει ἐν ὀργῇ μεγάλη λέγων αὐτῷ· ἐπειδὴ ἐποίησας τοῦτο καὶ ἐγένου σκευὸς ἀχάριστον. ἕως ἂν πλανήσῃς τοὺς παρειμένους τῇ καρδίᾳ, ἐπικατάρτος σὺ ἐκ πάντων τῶν κτηνῶν· στερηθήσῃ τῆς τροφῆς σου ἧς ἤσθιες, καὶ χεὶρ φάγει πάσας τὰς ἡμέρας τῆς ζωῆς σου· ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ πορεύσει καὶ ὑστερηθήσῃ καὶ χειρῶν καὶ ποδῶν σου· οὐκ ἀφεθήσεται σοι ὥτιόν οὔτε πτέρυξ οὔτε ἐν μέλος τῶν ἀπάντων ὧν σὺ ἐδελέασας ἐν τῇ κακίᾳ σου καὶ ἐποίησας αὐτοὺς ἐκβληθῆναι ἐκ τοῦ παραδείσου· καὶ θήσω ἔχθραν ἀνὰ μέσον σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτοῦ· αὐτός σου τηρήσει κεφαλὴν καὶ σὺ αὐτοῦ πτέρναν ἕως

ἐξομολογήσει c. AC .. B -σεις | σαρκός (ita A, sed BC add σου) .. A solus add ἀλλὰ καὶ πάλιν ἐπιστρέψεις | *εἰς (B ἐπὶ) τὸν λόγ. σου c. AB .. C ἐκ τῶν λόγων σου | ὁ ἐχθρὸς c. AC .. B ὁ θεός | στραφήσῃ (A -φης, B -φῃσα) δ. πάλιν (B om) - - αὐτός (B om) σου (B ου, A σε) κυρ. c. AB .. C om, sed vide post

²⁸ Μετὰ - - τῷ ὄφει ἐν ὁ. μ. (B corrupte τὸν ὄφιν ὀργῇ) - - Ἐπειδὴ c. A(B) .. C στραφείς δὲ πρὸς τὸν ὄφιν ἐν ὀργ. μεγ. (excidisse videtur εἶπεν) ἐπειδὴ | καὶ ἐγ. σκ. ἀχάρ. c. AB .. C om | ἕως ἂν πλαν. c. A .. BC καὶ ἐπλάνησας | παρειμένους c. AC .. B παρισταμένους | B κατάρτος | σὺ ἐκ c. A .. BC εἰ ἐκ | στερηθήσῃ (ita B, A -θῆς, C -θεις) τῆς (ita A, B καὶ τῆς, C δὲ καὶ τῆς) | φάγει .. C φαγεῖς (hoc acc.). Ceterum post verba τῆς τροφῆς (B τροφῆς ut videtur) σου codex B textui admixtum habet scholion, quod scriptura passim corrupta sic habet: ἣν δὲ Εὐὰ ιβ' ἐπὶ ὅτι αὐτὴν ἠπάτησεν ὁ δαίμων καὶ ἐποίησεν αὐτῇ (cod. -τῇ) ἐπιθυμίαν. ὅτι ἡμέρας εἶχεν μελετῶν τὸ σκευὸς αὐτῆς. καὶ νύκταν (sic) καὶ ἡμέραν οὐκ ἐπαύετο (cod. οὐ καὶ παύετω) ζήλω φερούμενος κατ' αὐτῶν. ὅτι τὸ πρότερον ἦν αὐτὸς ἐν τῷ παραδείσῳ, καὶ διὰ τοῦτο ἐπέτρηνσεν αὐτούς, ὅτι οὐκ ἐδύνατο θεωρεῖν αὐτοὺς ἐν τῷ παραδείσῳ· καὶ διὰ τοῦτο ἐπέτρηνσεν αὐτούς, βάλλων (διαβάλλων?) διὰ τῶν ἀγγέλων τὴν προσκύνησιν καὶ τῶν θηρίων τὴν ὁμιλίαν. καὶ διὰ τοῦτο καὶ ὁ θεὸς εἶπεν τῷ ὄφει ὅτι ἐπικατάρτος εἶ (cod. ἦν) ἐκ πάντων τῶν θηρίων καὶ τῶν κτηνῶν καὶ τῆς δόξης ἧς εἶχεν πρὸ τούτου, καὶ στερηθήσῃ ποδῶν καὶ χειρῶν καὶ τῆς τροφῆς (ut B in textu) ἣν ἐκ τοῦ παραδείσου ἤσθιες. καὶ γῆν φάγει. | καὶ ὑστερήσῃ. (C στερηθῆεις absque καὶ) καὶ χειρ. (C χειρ. τε) κ. ποδ. σου (C om σου) .. B haec omnia om | οὔτε τῶν ἀπάντ. (C τούτων, B om). ὧν (C ἀφ' ὧν) σὺ (C om) etc | καὶ σὺ .. C add τηρήσεις | ἕως τῆς .. B om τῆς | τῆς κρίσεως c. AB .. C τῆς ζωῆς σου

τῆς ἡμέρας τῆς κρίσεως. ²⁷ Καὶ ταῦτα εἰπὼν κελεύει τοῖς ἀγγέλοις αὐτοῦ ἐκ τοῦ παραδείσου ἐκβληθῆναι ἡμᾶς. ἐλαυνομένων δὲ ἡμῶν καὶ ὀδυρομένων παρεκάλεισεν ὁ πατὴρ ὡμῶν Ἀδὰμ τοὺς ἀγγέλους λέγων· ἑάσατέ με μικρὸν ὥπως παρακαλέσω τὸν θεόν, καὶ σπλαγχνισθῇ, καὶ ἐλεήσῃ με, ὅτι ἐγὼ μόνος ἤμαρτον. αὐτοὶ δὲ ἔπαυσαν τοῦ ἐλαύνειν αὐτόν· ἐβόησεν δὲ Ἀδὰμ μετὰ κλαυθμοῦ λέγων· συγχώρησόν μοι κύριε ὃ ἐποίησα. τότε λέγει ὁ κύριος τοῖς ἀγγέλοις αὐτοῦ· τί ἐπαύσατε ἐλαύνοντες τὸν Ἀδὰμ ἐκ τοῦ παραδείσου· μὴ ἐμόν ἐστιν τὸ ἀμάρτημα, ἢ κακῶς ἔκρινα; τότε οἱ ἄγγελοι πεσόντες ἐπὶ τὴν γῆν προσεκύνησαν τῷ κυρίῳ λέγοντες· δίκαιός εἰ, κύριε, καὶ εὐθύτητας κρίνεις. ²⁸ Στραφεῖς δὲ ὁ κύριος πρὸς τὸν Ἀδὰμ. εἶπεν· οὐκ ἀφήσω σε ἀπὸ τοῦ νῦν εἶναι ἐν τῷ παραδείσῳ. καὶ ἀποκριθεὶς ὁ Ἀδὰμ εἶπεν· κύριε, δός μοι ἐκ τοῦ φυτοῦ τῆς ζωῆς ἵνα φάγω πρὶν ἢ ἐκβληθῆναί με. τότε ὁ κύριος ἐλάλησεν πρὸς τὸν Ἀδὰμ· οὐ λήψῃ νῦν ἀπ' αὐτοῦ· ὥρίσθη γάρ τοις Χερουβὶμ καὶ τῇ φλογίνῃ ῥομφαίᾳ τῇ στρεφομένῃ φυλάττειν αὐτὸ διὰ σέ, ὥπως μὴ γεύσῃ δι' αὐτοῦ καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα. ἔχῃς δὲ τὸν πόλεμον ὃν ἔθετο ὁ ἐχθρὸς ἐν σοί. ἀλλ' ἐξερχομένου σου ἐκ τοῦ παραδείσου, ἐὰν φυλάξῃς ἐαυτὸν ἀπὸ παντὸς κακοῦ ὡς βουλόμενος ἀποθανεῖν, ἀναστήσεις πάλιν γενομένης ἀναστήσεω σε, καὶ τότε δοθήσεται σοι ἐκ τοῦ ξύλου τῆς ζωῆς, καὶ ἀθάνατος ἔσῃ εἰς τὸν αἰῶνα.

²⁷ Καὶ (ita BC, A om) ταῦτα εἶπ. (B add ὁ κύριος) κελεύει (C ἐκέλευσε, B λέγει) | ἐκβληθῆναι: ita AC .. B -θήσεται (sic) | ἐκ ἱ. παραδ. h. l. c. A .. BC post ἡμᾶς | B om Ἀδὰμ. | C καὶ σπλαγχνισθεὶς ἐλεήσῃ | ὅτι (C διότι) ἐγὼ μόν. (C μόν. ἐγ.) ἤμαρτ. (B add αὐτῶ) | αὐτοὶ-δὲ-ἔπ. τοῦ (ita C, A τό) ἐλ. αὐτ. (B ἔπ. ἐλαύνοντες ἡμῶν sic) .. C καὶ παυσάμενοι τοῦ ἐλαύνειν αὐτόν, omittis δὲ Ἀδὰμ | κλαυθμοῦ c. AC .. B θαυρώων | ἐποίησα .. C πεποίηκα | τοῖς ἀγγ. αὐτοῦ (C om αὐτ.) .. B add μετὰ ὀργῆς | τί ἐπαύσατε (B -σασθε) ἐλ. τὸν Ἀδ. (B ἐλ. αὐτούς) ἐκ τ. πα. (B om ἐ. τ. π.) .. C τί οὐκ ἐκβάλλετε αὐτόν | C προσέπεσαν ἐπὶ τ. γῆν τῷ | λέγοντες .. B καὶ εἶπον | εὐθύτητας .. C -τητος

²⁸ ὁ κύριος c. BC .. A om | B ἀπὸ τοῦ νῦν εἰς τὸν παράδεισον | πρ. ἢ (C πρὸ τοῦ) ἐκβλ. με c. A(C) .. B πρὶν ἐκβληθῆναι | ἐλάλησεν πρ. τ. Ἀδὰμ c. A .. B ἐλάλ. αὐτῶ .. C ἔφη | οὐ λή. νῦν (ita B, om A) ἀπ' (B ἐξ) αὐτ. c. AB .. C οὐ γεύσει ἀπὸ τοῦ νῦν ἐξ αὐτοῦ | ὥρίσθη γ. τοῖς (B τὰ) Χερ. κ. τῇ (B τὴν, sed tum -νῃ et -φαίᾳ) φλ. ῥομφ. c. A(B) .. C προσέταξα δὲ τὰ Χερ. καὶ τῇ φλογίνῃ ῥομφ. | ὥπως .. C ὡς ἵνα | C γεύσει ἀπ' αὐτοῦ | ἐν σοί .. B ἐπὶ σέ | ἐξερχομένου c. AB .. C ἐξελεῖνόντος | βουλόμενος .. C μέλλων | καὶ τότε (ex C .. AB om) δοθ. σ. ἐκ (C ἀπὸ) | C om κ. ἀνά. ἔσῃ ἐ. τ. αἰ.

²⁹ Ταῦτα δὲ εἰπὼν ὁ κύριος ἐκέλευσεν ἐκβληθῆναι ἡμᾶς ἐκ τοῦ παραδείσου. ἔκλαυσεν δὲ ὁ πατὴρ ὤμων ἔμπροσθεν τῶν ἀγγέλων ἀπέναντι τοῦ παραδείσου. καὶ λέγουσιν οἱ ἄγγελοι αὐτῷ· τί θέλεις ποιήσωμέν σοι. Ἀδάμ· ἀποκριθεὶς δὲ ὁ πατὴρ ὤμων εἶπεν τοῖς ἀγγέλοις· ἰδοὺ ἐκβάλλετε με· δέομαι ὤμων, ἄφετέ με ἄραι εὐωδίας ἐκ τοῦ παραδείσου. ἵνα μετὰ τὸ ἐξελθεῖν με ἐνέγκω θυσίαν τῷ θεῷ, ὅπως ἀσκανούσεταιί μου ὁ θεός. καὶ προσελθόντες εἶπον οἱ ἄγγελοι τῷ θεῷ· Ἰαήλ αἰώνως βασιλεῦ, κέλευσον δοθῆναι τῷ Ἀδὰμ θυμιάματα εὐωδίας ἐκ τοῦ παραδείσου. καὶ ἐκέλευσεν ὁ θεός· εἶθιεν τὸν Ἀδὰμ ἵνα λάβῃ εὐωδίας ἀρώματα ἐκ τοῦ παραδείσου εἰς διατροφήν αὐτοῦ. καὶ ἀφέντες αὐτὸν οἱ ἄγγελοι, ἐπεσύναξεν ἀμφοτέρα γένη, κρόκον καὶ νάρκδον καὶ κάλαμον καὶ κινάμωμον καὶ λοιπὰ σπέρματα εἰς διατροφήν αὐτοῦ, καὶ λαβὼν ταῦτα ἐξῆλθεν ἐκ τοῦ παραδείσου. καὶ ἐγενόμεθα ἐπὶ τῆς γῆς.

³⁰ Νῦν οὖν, τεκνία μου, ἐδήλωσα ὑμῖν τὸν τρόπον ἐν ᾧ ἡπατήθημεν· ὑμεῖς δὲ φυλάξατε ἑαυτοὺς μὴ ἐγκαταλιπεῖν τὸ ἀγαθόν.

³¹ Ταῦτα δὲ εἰπούσα ἐμμέσῳ τῶν υἱῶν αὐτῆς, κοιμωμένου

²⁹ δέ c. A .. BC om | ἐκέλευσεν .. C προσέταξεν | ἐκβληθῆναι c. BC .. A solus praem τούς ἀγγέλους αὐτοῦ | B om ἔκλαυσεν usque ἀπέν. τοῦ παραδ. | οἱ ἄγγ. αὐτῷ (B αὐτ. οἱ ἄγγ.) .. C οἱ ἄγγ. πρὸς αὐτόν | B ποιήσωμεν | ὁ πα. ὤμων (AC ἡμῶν, ut plerumque) .. B om | εἶπ. τ. ἀγγ. c. AB .. C λέγει αὐτοῖς | ἰδοὺ ἐκβ. με .. C ἐπειδὴ ἐκβάλλετε με | C δέομ. ὤμας | ἄφετέ μ. ἄρ. εὐ. (B θυσίαν) ἐκ τοῦ παρ. (B ἐν τῷ -σῳ) etc .. C ἵνα παραχωρήσῃ με ἀναλαβεῖν εὐωδίας (cod. ἐβωδίας, cuiusmodi passim habet) ἀπὸ τοῦ παραδ. καὶ προσενέγκω θυσίαν τῷ θε. μετὰ τὸ ἐξ. με ἀπὸ τοῦ παραδ. | C ὅπως ἀκούσεταιί μου, sine ὁ θεός | τῷ θεῷ (B κυρίῳ) ἰαήλ αἰ. βασ. c. AB .. C nil nisi τῷ θεῷ | κέλευσον .. C add δέσποτά μου | δοθ. τῷ Ἀδ. θυ. εὐ. (C δοθ. θυ. εὐωδία τῷ Ἀδ.) ἐ. τ. π. c. AC .. B τὸν Ἀδ. λαβεῖν εὐωδίας ἐ. τ. π. ὅπως ἐνέγκῃ σοι θυσίας | κ. ἐκέλ. ὁ θε. (C om) ἐλθ. (C εἰσελθ.) τὸν Ἀδ. (C om) ἵνα λα. (C καὶ λαβεῖν) εὐωδίας ἄρ. (B om, C καὶ ἄρ.) | ἐπεσύναξεν .. C ἔλαβεν δέ (sic) | ἀμφοτέρα .. C om | γένη c. A .. B γενήματα, C εἶδη | κάλαμον .. B γλυκωκάλαμον (sic) | λοιπὰ (C ἕτερα) σπέρματα .. B ἄλλα τινα (cod. ἀλλάτην) | ἐξῆλθ. ἐκ .. C om ἐκ | ἐγεν. ἐπὶ τ. γ. c. AB .. C παραγεγόναμεν ἐν τῇ γῇ

³⁰ τεκνία c. A .. BC τέκνα | C πῶς ἡπάτηθ. | ἐγκαταλ. c. AB .. C παρβαίνειν

³¹ Ταῦτα - - ἐμμέσῳ (C μέσον) τ. υἱ. αὐτῆς (C αὐτῶν) .. B ταῦτα εἶπεν ἡ Εὐα (adde ἐμμέσῳ) τῶν τέκνων αὐτῆς, pergens κοιμωμ. δέ |

τοῦ Ἀδὰμ ἐν τῇ νόσῳ αὐτοῦ, ἄλλην δὲ εἶχεν μίαν ἡμέραν τοῦ ἐξελεῖν ἐκ τοῦ σώματος, λέγει τῷ Ἀδὰμ ἡ Εὐα· διὰ τί σὺ ἀποθνήσκεις καὶ γὰρ ζῶ; ἢ πόσον χρόνον ἔχω ποιῆσαι μετὰ τὸ ἀποθανεῖν σε; ἀναγγεῖλόν μοι. τότε λέγει ὁ Ἀδὰμ τῇ Εὐα· μὴ θέλεις φροντίσαι περὶ πραγμάτων· οὐ γὰρ βραδύνεις ἀπ' ἐμοῦ, ἀλλ' ἴσα ἀποθνήσκομεν ἀμφοτέροι, καὶ αὕτη τεθήσει εἰς τὸν τόπον τὸν ἐμόν. ὅταν δὲ ἀποθάνω, καταλείψετε με, καὶ μηδεὶς μου ἄψηται ἕως οὗ ὁ ἄγγελος κυρίου λαλήσει τι περὶ ἐμοῦ· εὐ γὰρ ἐπιλήσεται μοι ὁ θεός, ἀλλὰ ζητήσῃ τὸ ἴδιον σκευὸς ὃ ἐπλασεν. ἀνάστα μᾶλλον εὐξαι τῷ θεῷ ἕως οὗ ἀποδῶ τὸ πνεῦμά μου εἰς τὰς χεῖρας τοῦ δεδοκότος αὐτό· διότι οὐκ εἶδαμεν πῶς ἀπαντήσωμεν τοῦ ποιήσαντος ἡμᾶς, ἢ ὀργισθῇ ἡμῖν ἢ ἐπιστρέψῃ τοῦ ἐλεῆσαι ἡμᾶς. ³² Τότε ἀνέστη Εὐα καὶ ἐξῆλθεν ἔξω, καὶ πεσοῦσα ἐπὶ τὴν γῆν ἔλεγεν· ἥμαρτον, ὁ θεός, ἥμαρτον, ὁ πατήρ τῶν πάντων, ἥμαρτον σοί, ἥμαρτον εἰς τοὺς ἐκλεκτούς σου ἀγγέλους, ἥμαρτον εἰς τὰ Χερουβὶμ, ἥμαρτον εἰς τὸν ἀσάλευ-

ἐν τ. ν. αὐτοῦ .. C ἐκ τῆς συνεχούσης αὐτὸν ἀρρωστίας | ἄλλην δ. εἶχ. μί. ἡμ. (B μί. ἡμ. εἶχ.) τοῦ (ita B, A om) ἐξελεῖ. ἐ. τ. σ. c. AB .. C μετὰ ἡμέραν μίαν ὀφείλοντος αὐτοῦ ἀποθνήσκειν | τῷ Ἀδὰμ c. A .. B αὐτῷ, C πρὸς αὐτόν | διὰ τί .. C πῶς | σὺ (ita B, A om) ἀποθνήσκεις: A -σκης, item ut videtur BC | ἢ πόσον -- ποιῆσαι (B ζησαι) μ. τὸ ἀπ. σε (B μ. τὸν θάνατόν σου) .. C ἢ πόσους χρόνους θέλω ζησαι | ἀναγγ. μοι c. BC, A om | τότε (C καί, B om) ὁ (B om) Ἀδ. τῇ Εὐ. (C πρὸς αὐτήν) | Μὴ θέλεις (B θελήσης) φροντίσαι (α. -τίσαι) .. C μὴ φροντίξαι (sic) | περὶ πραγμ. c. A .. B διὰ πολλῶν πραγμάτων, C περὶ τούτου | οὐ γὰρ -- ἐμοῦ c. A .. BC om | ἀλλ' ἴσα (B ὁμοῦ) ἀμ. ἀμφ. .. C ἅμα δὲ καὶ ἀμφ. ὀφείλομεν ἀποθνήσκειν | τεθήσει: ita ABC | ὅταν (C ὅτε) δέ c. BC .. A καὶ ὅτε | καταλείψετε (B -λήψ., C -λίψατε) c. BC .. A καλύψετε | B om κ. μηδ. μ. ἄψηται | ὁ ἄγγ. κυρ. (ita C, A om) λαλ. τι (C τι λαλ.) πε. ἐμ. c. AC .. B λαλήσῃ τι πε. ἐμ. | ἐπιλήσεται .. B ἐπιλήσεται | σκ. ὃ ἐπλ. c. AB .. C πλάσμα. Praeterea B add ἤκουσα γὰρ ἐγὼ τοῦ κυρίου λέγοντος ὅτι τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω. | ἀνάστα μ. εὐξ. τ. B. c. A .. B ἀλλὰ ἀναστής (sic) μόνον εὐξ. τ. B, C καὶ ἀνάστα μᾶλλ. κ. εὐξον (sic) πρὸς τὸν θεόν | ἀποδῶ c. A .. BC -δώσω | B om μου | τοῦ θεοῦ αὐτό c. A .. B τοῦ δεσπότου μου τοῦ δεδ. μοι αὐτό, C αὐτοῦ τοῦ δεδ. μοι τοῦτο | πῶς ἀπαντήσωμ. c. AC .. B (πῶς?) ἀπαντήσαι | τοῦ ποιήσ. ἡμᾶς: ita A et B, hinc quamvis insolens servandum videbatur .. C τούτῳ | ἢ ὀργ. -- τοῦ (ex B, A om) ἐλ. ἡμᾶς .. C ἢ ὀργίζεται ἡμῖν ἢ σπλαγχνίζεται καὶ μέλει (sic) ἐλεῆσαι ἡμᾶς καὶ δεῖξασθαι ἡμᾶς

³³ C Καὶ ἀναστῆσα Εὐ. ἐξῆλθ. ἔξω | ἥμαρτ. ὁ θε. ἡμ. (B add σοι) -- ἀπάντων (A πάντ.) ἡμ. σοι, ἡμ. εἰς etc. (B σοὶ καὶ τοῖς ἐκλεκτοῖς σ. ἀγγέλοις) c. AB .. C ἡμ. ὧ θεός, ἡμ. ὧ θεός τῶν ἀπάντ. ἡμ. σοι, ἡμ. ἐς τοὺς ἐκλεκτούς ἀγγέλους | ἡμ. c. τ. Σεραφ. c. B .. A om | ἀσάλευτον .. C φοβερόν καὶ ἀσάλ. |

τόν σου θρόνον, ἥμαρτον κύριε, ἥμαρτον πολλά, ἥμαρτον ἐναντίον σου, καὶ πάντα ἁμαρτία δι' ἐμοῦ γέγονεν ἐν τῇ κτίσει. ἔτι δὲ εὐχομένης τῆς Εὐᾶ ἐπὶ τὰ γόνατα αὐτῆς οὕσης, ἰδοὺ ἦλθεν πρὸς αὐτήν ὁ ἄγγελος τῆς ἀνθρωπότητος καὶ ἀνέστησεν αὐτὴν λέγων· ἀνάστα Εὐᾶ ἐκ τῆς μετανοίας σου· ἰδοὺ γὰρ ὁ Ἀδάμ ὁ ἀπὸ σου ἐξῆλθεν ἐκ τοῦ σώματος αὐτοῦ, ἀνάστα καὶ ἴδε τὸ πνεῦμα αὐτοῦ ἀναφερόμενον εἰς τὸν πονήσαντα αὐτὸ τοῦ ἀπαντῆσαι αὐτῷ.

³⁸ Ἀναστᾶσα δὲ Εὐᾶ ἐπέβαλεν τὴν χεῖρα αὐτῆς ἐπὶ τὸ πρόσωπον αὐτῆς, καὶ λέγει αὐτῇ ὁ ἄγγελος· ἄρον σεαυτὴν ἀπὸ τῶν γητῶν. Εὐᾶ δὲ ἠτέμisen εἰς τὸν οὐρανόν, καὶ ἶδεν ἄρμα φωτὸς ἐρχόμενον ὑπὸ τεσσάρων αἰετῶν λαμπρῶν, ὃ οὐκ ἦν δυνατόν τινα γεννηθῆναι ἀπὸ κοιλίας εἰπεῖν τὴν δόξαν αὐτῶν οὔτε ἰδεῖν τὸ πρόσωπον αὐτῶν, καὶ ἄγγέλους προάγοντας τὸ ἄρμα. ὅτε ἦλθον ἐπὶ τὸν τόπον ὅπου ἔκειτο ὁ πατὴρ ὡμῶν Ἀδάμ, ἔστη τὸ ἄρμα καὶ τὰ Σεραφίμ ἀνὰ μέσον τοῦ πατρὸς καὶ τοῦ ἁρματος, ἰδὼν δὲ ἐγὼ θυμιατήρια χρυσᾶ καὶ τρεῖς φιάλας, καὶ ἰδοὺ πάντες οἱ ἄγγελοι μετὰ λιβάνων καὶ τὰ θυμιατήρια καὶ τὰς φιάλας ἦλθον ἐπὶ τὸ θυσιαστήριον καὶ ἐνεφύσουν αὐτά, καὶ ἡ ἀτμίς τοῦ θυμιάματος ἐκάλυψεν τὰ στερεώματα, καὶ προσέπεσαν οἱ ἄγγελοι καὶ προσεκύνησαν τῷ θεῷ, βεβῶντες καὶ λέγοντες· Ἰαὶ ἡ ἁγία, συγχώρησον, ὅτι εἰκὼν σου ἐστὶν καὶ ποτήριμα τῶν χειρῶν σου τῶν ἁγίων.

ἥμαρτ. κύριε. ἡμ. πολλά c. AB . . C om | ἥμ. (B om) ἐναντ. σου | δι' ἐμοῦ c. BC . . A δι' ἐμέ | ἐν (C om) τῇ (B πάσῃ τῇ) κτ. | ἔτι -- οὕσης (A οὐσα) ἰδοὺ . . C καὶ οὕτως εὐχ. τῆς Εὐᾶς | ὁ (BC om) ἄγγ. (B add κυρίου) τῆς ἀνθρ. μεταν. σου . . B add καὶ τῆς εὐχῆς σου | ὁ Ἀδάμ . . C om ὁ | εἰς (B πρὸς) τὸ ποί. α. τοῦ ἀπ. αὐτῷ (B αὐτόν) . . C om τοῦ ἀπ. αὐτ.

³⁸ Ἀναστᾶσα -- πρὸσωπ. αὐτῆς (A αὐτοῦ) -- σεαυτὴν (A καὶ αὐτήν, B σεαυτόν) ἀ. τῶν γη. (B ἀπὸ τῆς [γῆς]: ab hac inde voce is codex deficit) . . C καὶ ἀναστ. ἡ Εὐᾶ ἀπέβαλ. (corrigere ἐπ-) τὴν χεῖρα αὐτῆς, ommissis reliquis | Εὐᾶ δὲ ἦτ. ε. τ. ο. καὶ ἶδεν c. A . . C καὶ ἀτενίσασα ε. τ. ο. ἶδεν! ὅ c. A . . C ἦ | τινα γενν. ἀ. κ. εἰπ. c. C . . A γεννηθῆναι ἀ. κ. ἡ εἰπ. | οὔτε c. A . . C ἦ? προάγοντας c. C . . A προσάγ. | ὅτε ἦλθον -- καὶ τοῦ ἁρματος c. A . . C om | ἰδὼν δὲ ἐγὼ c. A . . C καὶ ἰδὼν | ἰδοὺ . . C om | C μετὰ θυμιατήρ. καὶ λιβάνων, ommissis κ. τ. φιάλ. | ἦλθον . . C add ἐν σπουδῇ | καὶ ἐνεφύσουν (C ἐφύσουν): ante hanc A isque solus habet καὶ ἔλαβον εἰς βάρσος, fortasse κ. βράλον εἰς σχάρας corrigenda | C om καὶ προσεκύνησαν | τῶν ἁγίων c. C . . A om

³⁴ Καὶ αὐτίς ἴδον ἐγὼ Εὐὰ δύο μεγάλα καὶ φοβερά μυστήρια ἐστῶτα ἐνώπιον τοῦ θεοῦ. καὶ ἔκλαυσα ἐκ τοῦ φόβου, καὶ ἐβόησα πρὸς τὸν υἱόν μου Σήθ λέγουσα· ἀνάστα Σήθ ἐκ τοῦ σώματος τοῦ πατρὸς σου Ἀδάμ καὶ ἔλθε ἕως ἐμοῦ, ὅπως ἴδῃς ἃ οὐκ εἶδεν ὀφθαλμοὶς ποτε τινός. καὶ δέονται ὑπὲρ τοῦ πατρὸς σου Ἀδάμ.

³⁵ Τότε ἀνέστη Σήθ καὶ ἦλθεν πρὸς τὴν μητέρα αὐτοῦ, καὶ λέγει αὐτῇ· τί σοὶ ἐστίν; καὶ διὰ τί κλαίεις; λέγει αὐτῷ· ἀνάβλεψον τοῖς ὀφθαλμοῖς σου καὶ ἴδε τὰ ἐπτά στερεώματα ἀνεφγμένα, καὶ ἴδε τοῖς ὀφθαλμοῖς σου πῶς κείται τὸ σῶμα τοῦ πατρὸς σου ἐπὶ πρόσωπον, καὶ πάντες οἱ ἄγιοι ἄγγελοι μετ' αὐτοῦ εὐχόμενοι ὑπὲρ αὐτοῦ καὶ λέγοντες· συγχώρησον αὐτῷ, ὁ πατήρ τῶν ὅλων, ὅτι εἰκὼν σου ἐστίν. ἄραγε, τέκνον μου Σήθ, τί ἔσται τοῦτο; πότε δὲ παραδοθήσεται εἰς τὰς χεῖρας τοῦ ἀοράτου πατρὸς καὶ θεοῦ ἡμῶν; τίνες δὲ εἰσιν οἱ δύο αἰθίορες οἱ παριστάμενοι ἐπὶ τὴν προσευχὴν τοῦ πατρὸς σου; ³⁶ Λέγει δὲ Σήθ τῇ μητρὶ αὐτοῦ· οὗτοί εἰσιν ὁ ἥλιος καὶ ἡ σελήνη, καὶ αὐτοὶ προσπίπτοντες καὶ προσευχόμενοι ὑπὲρ τοῦ πατρὸς μου Ἀδάμ. λέγει αὐτῷ ἡ Εὐὰ· καὶ ποῦ ἐστὶν τὸ φῶς αὐτῶν, καὶ διὰ τί γεγόναν σιν μελανοειδεῖς; καὶ λέγει αὐτῇ Σήθ· οὐ δύνανται φαίνειν ἐνώπιον τοῦ φωτὸς τῶν ὅλων. καὶ τούτου χάριν ἐκρύβη τὸ φῶς ἀπ' αὐτῶν.

³⁴ Καὶ αὐτίς etc c. A .. C ἐγὼ δὲ ἡ Εὐὰ ἴδον δύο μυστ. μεγ. κ. φοβ. | καὶ ἔκλαυσα etc c. A .. C καὶ κλαύσασα ἐκ τ. φ. ἐβ. -- μου τὸν Σήθ etc | ἕως ἐμοῦ c. A .. C πρὸς με | ὅπως ἴδῃς -- τινός c. A .. C καὶ δεῖσται ἃ οὐκ ἴδεν ὀφθαλμοὶς τινός· καὶ δέονται -- σου Ἀδάμ: ita A, C om

³⁵ Τί σοι etc c. A .. C Τί κλαίεις; καὶ λέγει αὐτῷ· ἀνάβλ. καὶ ἴδε τοῖς ὀφθ. σ. πῶς κείται τὸ σῶμ. τοῦ πα. σου ἐπὶ πρόσωπ. καὶ πάντες οἱ ἄγγ. εὐχονται ὑπ' (corrigē ὑπὲρ) αὐτοῦ etc | συγχ. αὐτῷ: ita C, A συγχ. αὐτόν | ἄραγε: ita C, A ἄρα | τί ἔσται -- καὶ θεοῦ ἡμῶν cum C .. A om | τίνες δὲ εἰσιν etc cum C .. A οἱ δύο -- τοῦ πατρ. σου τίνες εἰσιν

³⁶ λέγει δὲ cum A .. C καὶ λέγ. ὁ | καὶ διὰ τί γεγ. μελ. cum A .. C om καὶ λέγ. ἡ Σήθ cum A .. C λέγ. αὐτῇ | Οὐ δύνανται (B δύναται) -- ὅλων. A praem οὐκ ἀπίστω τὸ φῶς αὐτῶν. ἀλλ', post ὅλων vero pergit sic: τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων ὁμήν. quibus verbis ipse libellus abruptum in modum finitur. In iis igitur quae sequuntur solum codicem C duce[m] secuti sumus, nisi quod extrema etiam e codd. D exscripta habuimus, quem cum C cod. magis quam cum A convenire in promptu est. | ἀπ' αὐτῶν: cod. ἐπ' αὐτόν

³⁷ Λέγοντος δὲ τοῦ Σήθ πρὸς τὴν μητέρα αὐτοῦ ἐσάλπισαν οἱ ἄγγελοι ἐπ' ὄψεσι καίμενοι, καὶ ἐβόησαν φωνὴν φοβεράν λέγοντες· εὐλογημένη ἡ δόξα κυρίου ἐπὶ τῶν ποιημάτων αὐτοῦ· ἡλήσκει τὸ πλάσμα τῶν χειρῶν αὐτοῦ Ἀδὰμ, ὅταν διεφώνησαν ταῦτα οἱ ἄγγελοι, ἦλθεν εἰς ἐκ τῶν Σεραφίμ ἑξαπτερύγων καὶ ἤρπασεν τὸν Ἀδὰμ εἰς τὴν ἀχέρουσαν λίμνην καὶ ἀπέπλυνεν αὐτὸν ἐνώπιον τοῦ θεοῦ. ἐποίησεν δὲ ὥρας τρεῖς καίμενος, καὶ οὕτως ἀπλώσας τὰς χεῖρας αὐτοῦ ὁ τῶν ὄλων δεσπότης καθήμενος ἐπὶ τοῦ ἁγίου θρόνου αὐτοῦ ἤρεν τὸν Ἀδὰμ καὶ παρέδωκεν αὐτὸν τῷ ἀρχαγγέλῳ Μιχαήλ, λέγων αὐτῷ· ἄρον αὐτὸν εἰς τὸν παράδεισον ἕως τρίτου οὐρανοῦ, καὶ ἄφες κἀκείσε ἕως τῆς ἡμέρας ἐκείνης τῆς μεγάλης καὶ φοβερᾶς, ἣν μέλλω οἰκονομῆσαι εἰς τὸν κόσμον. καὶ λαβὼν αὐτὸν Μιχαήλ ὁ ἀρχάγγελος τὸν Ἀδὰμ ἀπῆγεν καὶ κατήλειψεν αὐτόν, καθὼς εἶπεν αὐτῷ ὁ θεὸς ἐπὶ τῇ συγχωρήσει τοῦ Ἀδὰμ.

³⁸ Μετὰ οὖν ταῦτα πάντα ἐδεήθη ὁ ἀρχάγγελος περὶ τῆς κηδείας τοῦ λειψάνου· καὶ προσέταξεν ὁ θεὸς ἵνα συνέλθωσιν πάντες οἱ ἄγγελοι ἐνώπιον αὐτοῦ, ἕκαστος κατὰ τάξιν αὐτοῦ. καὶ συνήχθησαν ἅπαντες οἱ ἄγγελοι, οἱ μὲν ἔχοντες θυμιατήρια, οἱ δὲ σάλπιγγας· καὶ κύριος στρατιῶν ἐπέβη, οἱ δὲ ἄνεμοι ἤλκον αὐτόν, καὶ Χερουβὶμ ὑπερέχοντα τοῖς ἀνέμοις καὶ ἄγγελοι οἱ τοῦ οὐρανοῦ προηγουντο αὐτῷ· καὶ ἐλθόντες ὅπου ἦν τὸ σῶμα τοῦ Ἀδὰμ, ἔλαβον αὐτό. καὶ ἦλθον εἰς τὸν παράδεισον, καὶ ἐκινήθησαν πάντα τὰ φυτὰ τοῦ παραδείσου, ὡς πάντας ἀπὸ τοῦ Ἀδὰμ γεγεννημένους ἀπὸ τῆς εὐωδίας νυστάξαι, χωρὶς τοῦ Σήθ, διὰ τὸ γεννηθῆναι αὐτὸν καθ' ὅρον τοῦ θεοῦ.

³⁷ αὐτοῦ· ἡλήσκειν: cod. αὐτοῦ· οὐ ἡλ. | εἰς: non est in codice | ἀχέρουσαν; ita coniecimus scribendum esse pro γερούσιας, quod in codice esse dicitur. Poterat etiam scribi ἀχερούσιαδα. Illud vero similiter in apocalypsi Pauli legitur, ubi sect. 22. est: ὅταν δὲ μετανόησῃ καὶ μετασταθῇ τοῦ βίου, παραδίδεται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην etc. | ὥρας: ita cod. a secunda manu habet pro ἡμέρας, quod est a prima. | οὕτως: cod. οὕτος | ἄφες κἀκείσε: cod. ἄφεις κακῆσαι | ἣν μέλλω οἰκονομῆσαι: cod. κύριος (in ipso cod. scriptum videtur ἴσθ. idque ex ἦν ortum) μέλλω ποιῆσω οἰκονομ. | κατήλειψεν: ita cod. (-λιψεν)

³⁸ κηδείας: ita coniecimus pro καρδίας, quod codicein habere relatum est | οἱ μὲν: in cod. μὲν deest | σάλπιγγας: in cod. -γγας | στρατιῶν ἐπέβη: ita scripsimus pro στρατειῶν ἐπαίβην | οἱ δὲ: cod. καὶ δὲ | ὑπερέχοντα: cod. ὑπέχοντα

³⁹ Ἐκείτο οὖν τὸ σῶμα τοῦ Ἀδάμ ἐπὶ τὴν γῆν ἐν τῷ παραδείσῳ, καὶ ἔλυπεῖτο ὁ Σὺβ σφέδρα ἐπ' αὐτῷ. καὶ λέγει κύριος ὁ θεός· Ἀδάμ, τί τοῦτο ἐποίησας; εἰ ἐφύλαξας τὴν ἐντολήν μου, οὐκ ἂν ἔχαιρον οἱ κατὰγοντές σε εἰς τὸν τόπον τοῦτον. πλὴν οὖν λέγω σοι ὅτι τὴν χαρὰν αὐτῶν ἐπιστρέψω εἰς λύπην. τὴν δὲ σοῦ λύπην ἐπιστρέψω εἰς χαρὰν, καὶ ἐπιστρέψας καθίσω σε εἰς τὴν ἀρχὴν σου ἐπὶ τὸν θρόνον τοῦ ἀπατήσαντός σε· ἐκεῖνος δὲ βληθήσεται εἰς τὸν τόπον τοῦτον, ὅπως ἢ καθήμενος ἐπάνω αὐτοῦ. τότε κατακριθήσεται αὐτὸς καὶ οἱ ἀκούσαντες αὐτοῦ, καὶ πολλὰ λυπηθήσονται καὶ κλαύσουσιν ὀρώντες σε καθήμενον ἐπὶ τοῦ τιμίου αὐτοῦ θρόνου.

⁴⁰ Καὶ τότε ἐλάλησεν τῷ ἀρχαγγέλῳ Μιχαήλ· ἄπελθε εἰς τὸν παράδεισον ἐν τῷ τρίτῳ οὐρανῷ καὶ ἔνεγκέ μοι συνδόνας τρεῖς βυσσίνας καὶ συρικὰς. καὶ εἶπεν ὁ θεός τῷ Μιχαήλ, τῷ Γαβριήλ, τῷ Οὐριήλ καὶ Ῥαφαήλ· σκεπάσατε μετὰ τῶν συνδόνων τὸ σῶμα τοῦ Ἀδάμ, καὶ ἐνεγκόντες ἔλαιον τοῦ ἐλαίου τῆς εὐωδίας ἐκχέατε ἐπ' αὐτόν. καὶ οὕτως ποιήσαντες ἐκήδευσαν τὸ σῶμα αὐτοῦ. ἐλάλησεν δὲ κύριος· ἐνεγκήτω καὶ τὸ σῶμα τοῦ Ἀβελ καὶ ἐνέγκαντες συνδόνας ἐτέρας ἐκήδευσαν καὶ αὐτόν, ἐπειδὴ ἀκήδευτον ἦν ἀφ' ἧς ἡμέρας ἐφόνευσεν Κάιν ὁ ἀδελφὸς αὐτοῦ. πολλὰ γὰρ φροντίσας ὁ πονηρὸς Κάιν κρύψαι, οὐκ ἠδυνήθη· οὐκ ἐδέχετο γὰρ τοῦτο ἡ γῆ λέγουσα· οὐ δέξομαι ἐταῖρον σῶμα. ἕως οὗ τὸ ἐπ' ἐμέ χῶμα ἀρθέν καὶ πλασθέν ἔλθῃ πρὸς ἐμέ. ἄγγελοι δὲ τότε ἀναλαβόμενοι αὐτὸ ἔθεντο ἐπὶ τῇ πέτρᾳ, ἕως οὗ ἀπέθανεν ὁ πατήρ αὐτοῦ, καὶ ἀμφοτέροι ἐτάφησαν κατὰ πρόσταξιν θεοῦ εἰς τὰ μέρη τοῦ παραδείσου, εἰς τὸν τόπον ἐν ᾧ εὗρεν τὸν χοῦν ὁ θεός. καὶ ἀπέστειλεν ὁ θεός ἐπτά ἀγγέλους εἰς παράδεισον, καὶ ἡγαγον εὐωδίας πολλὰς καὶ ἐτίθουν αὐτάς ἐν τῇ γῇ·

³⁹ Per has ultimas libelli sectiones plura confusa et interpolata esse videntur. Ad quae corrigenda codicem D aliquando facturum esse sperare licet. Nunc quidem quae in codice C inventa sunt, quamvis vitiosa edenda duximus. ἐπὶ τ. γῆν ἐν τῷ παραδείσῳ· sic | ὅπως ἢ καθήμενος· codex ὅπως καθήμενον. Dubitabam utrum ἦς an ἦ darem.

⁴⁰ ἔλαιον τοῦ ἐλαίου· cod. ἔλ. καὶ τοῦ ἐλ. | δὲ post ἐλάλησεν· cod. om | ἔνεγκήτω· cod. -χῆτε | πολλὰ γὰρ φροντίσας· cod. πολλὰ γράφων τίσας | οὐκ ἠδυνήθη· cod. οὐκ οὐκ ἠδυνήθη· | γὰρ post ἐδέχετο· cod. om | ἐταῖρον· sic cod., non ἕτερον

καὶ οὕτως ἔλαβον τὰ δύο σώματα καὶ ἔθαψαν αὐτὰ εἰς τὸν τόπον ὃν ὥρυξαν καὶ οἰκοδόμησαν.

⁴¹ Ἐκάλεισεν δὲ ὁ θεὸς τὸν Ἀδὰμ καὶ εἶπεν· Ἀδὰμ· Ἀδὰμ· καὶ ἀποκριθεὶς τὸ σῶμα ἐκ τῆς γῆς εἶπεν· Ἰδοὺ ἐγώ, κύριε. καὶ λέγει αὐτῷ ὁ κύριος· εἰπόν σοι ὅτι γῆ, καὶ εἰς γῆν ἀπελεύσει. πάλιν τῇ ἀνάστασιν ἐπαγγέλλομαί σοι· ἀναστήσω σε ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἐν τῇ ἀναστάσει μετὰ πάντος ἀνθρώπου τοῦ ἐκ τοῦ σπέρματός σου.

⁴² Μετὰ δὲ τὰ ῥήματα ταῦτα ἐποίησεν ὁ θεὸς σφραγιδα τρίγωνον καὶ ἐσφράγισεν τὸ μνημεῖον, ἵνα μηδεὶς τι ποιήσῃ αὐτῷ ἐν ταῖς ἑξ ἡμέραις, ἕως οὗ ἀποστράψῃ ἡ πλευρὰ αὐτοῦ πρὸς αὐτόν. παραβέντος δὲ τοῦ φιλανθρώπου θεοῦ καὶ τῶν ἁγίων ἀγγέλων εἰς τὸν τόπον αὐτοῦ μετὰ τὰς ἑξ ἡμέρας ἐτελεύτησεν καὶ ἡ Εὐα. ζώτης δὲ αὐτῆς ἔλλαυσε περὶ τῆς κοιμήσεως αὐτῆς διὰ τὸ μὴ γνωσκῆναι τοῦ μέλλει τεθῆναι τὸ σῶμα αὐτῆς. παρόντος γὰρ τοῦ κυρίου ἐν τῷ παραδείσῳ ὅτε ἐκῆδυσαν τὸν Ἀδὰμ, ἐκείματο καὶ αὐτὴ καὶ οἱ παῖδες αὐτῆς πλην τοῦ Ζήθ, ὡς ἔφην. παρεκάλεισεν δὲ ἡ Εὐα ἐν τῇ ὥρᾳ τῆς τελευτῆς αὐτῆς ὡς ἵνα ταφῇ ὅπου ἦν Ἀδὰμ ὁ ἀνὴρ αὐτῆς, λέγουσα οὕτως· δέσποτά μου, κύριε καὶ θεὲ πάσης ἀρετῆς, μὴ ἀπαλλοτριώσῃς με τὴν δούλην σου ἀπὸ τοῦ σώματος Ἀδὰμ· ἀπὸ γὰρ τῶν μελῶν αὐτοῦ ἐποίησάς με· ἀλλὰ ἀζώωσόν με, κάμει τὴν ἀναξίαν καὶ ἁμαρτωλὸν, ἐπὶ τὸ σῶμα αὐτοῦ συνταφῆναι. καθὼς καὶ μετ' αὐτοῦ συνήμην ἐν τῷ παραδείσῳ καὶ μετὰ τὴν παράβασιν ἀχώριστος, οὕτως καὶ οὐδεὶς μὴ χωρίσῃ ἡμᾶς. μετὰ οὖν τὸ εὐξασθαι ἀναβλέψασα εἰς τὸν οὐρανὸν ἀνέστη, τὸ στήθος αὐτῆς τύπτουσα καὶ λέγουσα· θεὲ τῶν ἀπάντων, δέξαι τὸ πνεῦμά μου, καὶ εὐθέως παρέδωκε τῷ θεῷ τὸ πνεῦμα αὐτῆς.

οἰκοδόμησαν· ita codex

⁴¹ ἐπαγγέλλομαι· cod. ἀπαγγ.

⁴² τὰ ῥήματα· cod om τὰ | ἵνα μηδεὶς τι ποιήσῃ· cod. ἦν ὁ μηδεὶς τῇ πηγήσοι | ἀποστράψῃ· cod. ἀπεστράφοι | παραβέντος· ita codex | μετὰ τὰς etc· cod μετὰ τῶν ἑξ ἡμερῶν | περὶ τῆς· cod. παρὰ τῆς | ἐκῆδυσαν· cod. -σεν | ὡς ἔφην· in cod. esse relatum mihi est· ὡς ἔφηνεν εἰπεῖν | ὡς ἵνα· ita cod. | πάσης ἀρετῆς· sic in cod. | ἀπὸ τοῦ σώματος· cod. habere dicitur εἰσώματος | ἀχώριστος· sic, non -ιστως | ἀνέστη· cod. ἀνέστησε

⁴³ Τελευτήσασθι δὲ παρεγένετο ὁ ἀρχάγγελος Μιχαήλ, καὶ ἐλθόντων τριῶν ἀγγέλων ἔλαβον τὸ σῶμα αὐτῆς καὶ ἔθαψαν αὐτὸ ὅπου ἦν τὸ σῶμα τοῦ Ἀβελ. καὶ εἶπεν ὁ ἀρχάγγελος Μιχαήλ πρὸς τὸν Σήθ· οὕτως κήδευσον πάντα ἄνθρωπον ἀποθνήσκοντα ἕως ἡμέραν τῆς ἀναστάσεως. μετὰ δὲ τὸ δοῦναι τοῦτον τὸν νόμον εἶπεν πρὸς αὐτόν· παρ' ἐξ ἡμέρας μὴ πενήθησθε. τῇ δὲ ἐβδόμῃ ἡμέρᾳ κατὰπαυσον καὶ εὐφρανέσθῃ ἐπ' αὐτῇ, ὅτι ἐν αὐτῇ ὁ θεὸς καὶ ἡμεῖς οἱ ἄγγελοι εὐφρανόμεθα ἐν τῇ μεταστάσει ἀπὸ γῆς δικαίᾳ ψυχῇ. ταῦτα εἰπὼν ὁ ἀρχάγγελος Μιχαήλ ἀνῆλθεν εἰς τὸν οὐρανόν, δοξάζων καὶ λέγων τὸ ἀλληλοῦια, ἅγιος ἅγιος ἅγιος κύριος, εἰς δόξαν θεοῦ πατρὸς, ὅτι αὐτῷ πρόκειται δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ καὶ ζωοποιῷ αὐτοῦ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

⁴³ καὶ εἶπεν ὁ ἀρχ. -- Σήθ· ita C; D καὶ μετὰ ταῦτα ἐλάλησεν Μιχαήλ τῷ Σήθ λέγων. Ab hoc enim inde loco notavi codicis D scripturam, quam quidem codici C praestare ex brevi hac textus parte satis apparet. | πάντα ἄνθρωπον ἀποθνήσκοντα: ita D; C πάν ἄνθρωποι ἀποθνήσκον, ἕως ἡμέραν τῆς ita D; C om ἡμέραν | μετὰ δὲ -- (τοῦτον τὸν pro αὐτόν reposuimus) -- παρ' ἐξ ἡμέρας (ita scribendum duximus; ex ipso codice ἡμερῶν descripsimus) μὴ πενήθησθε: ita D; C vero post τῆς ἀναστάσεως nil addit nisi καὶ ἕως ἡμερῶν ε' (ita enim, non ρ' legendum videtur) μὴ πενήθησθε. Idem codex in seqq. omittit quae deesse nequeunt. | τῇ δὲ -- ἐπ' αὐτῇ: ita D; C male om | ἡμεῖς οἱ ἄγγ. cum C; D οἱ ἄγγ. ἡμεῖς | ἐν τῇ μεταστάσει -- ψυχῇ cum C; D μετὰ τῆς δικαίας ψυχῆς τῆς μεταστάσεως ἀπὸ τῆς γῆς | ταῦτα -- ἀνῆλθεν cum C; D καὶ ταῦτα εἶπε ὁ ἀρχάγγελος ἀνῆλθεν | τὸ ἀλληλοῦια: D om τό, praeterea nihil addit praeter haec: ὅς ἡ δόξα, τὸ κράτος εἰς τοὺς (τοὺς in C deest) αἰῶν. τῶν αἰών. ἀμήν.

II. APOCALYPSIS ESDRAE.

Λόγος καὶ ἀποκάλυψις τοῦ ἁγίου προφήτου Ἑσδράμ καὶ ἀγαπητοῦ τοῦ θεοῦ.

Ἐγένετο ἐν τῷ τριακοστῷ ἔτει δευτέρᾳ¹ καὶ εἰκάδι τοῦ μηνὸς ἡμην² ἐν τῷ οἴκῳ μου. καὶ ἔκραξα³ λέγων πρὸς τὸν ὕψιστον· κύριε, δις τὴν δίξαν, ἵνα ἴδω⁴ τὰ μυστήριά σου. καὶ νυκτὸς γενναρέης ἦλθεν ἄγγελος Μιχαὴλ ὁ ἀρχάγγελος, καὶ λέγει μοι· ἄρτι τὸν προφήτην Ἑσδράμ.⁵ ἄφησεν ἑβδομάδας ἑβδομήκοντα.⁶ καὶ ἐνήστευσα καθὼς εἶπέν μοι. καὶ ἦλθε Ῥαφαήλ ὁ ἀρχιστράτηγος, καὶ ἔδωκέν μοι ῥάβδον στυρακίνην.⁷ καὶ ἐνήστευσα δις ἑξήκοντα ἑβδομάδας. καὶ ἴδον τὰ μυστήρια τοῦ θεοῦ καὶ τοὺς ἀγγέλους αὐτοῦ, καὶ εἶπον πρὸς αὐτούς· θέλω δικάσασθαι τὸν θεὸν περὶ τὸ γένος τῶν Χριστιανῶν· καλὸν μὴ γεννηθῆναι τὸν ἄνθρωπον ἢ εἰσελθεῖν⁸ ἐν τῷ κόσμῳ. ἀνελήφθη ὁ ὢν εἰς τὸν οὐρανόν, καὶ ἴδον ἐν τῷ πρώτῳ οὐρανῷ στρατηγίαν ἀγγέλων μεγάλην, καὶ ἀπήγαγόν με εἰς τὰς κρίσεις. καὶ ἤκουσα⁹ φωνῆς λεγούσης μοι.¹⁰ ἐλήσων ἡμᾶς, ἐκλεκτὲ τοῦ θεοῦ, Ἑσδράμ. τότε ἤρξαμην λέγειν· οὐὰ τοὺς ἀμαρτωλοὺς, ὅταν ἴδωσιν τὸν δίκαιον

¹ codex δευτέρῃ ² ἡμην pro ἡμ dedimus. Videtur una nomen mensis ex-
gidisse ³ ἔκραξα: cod. κρήξας ⁴ ἵνα ἴδω: cod. ἵνα ἴδω, superscripto ἱ super α
⁵ ἄρτι τὸν προφήτην Ἑσδράμ: ita prorsus codex ⁶ ante ἑβδομήκοντα, quod ut
solet εὐδομήκ. scribitur, supplevimus ἑβδομάδας ἑβδομ. scribi solitum, ut fit
etiam in codice paullo post) ⁷ στυρακίνην: codex στηράκην ⁸ ἢ εἰσελθεῖν: co-
dex ἡσελθεῖν ⁹ ἤκουσα: codex ἤκουσαν, ut supra ἐνήστευσαν (priori loco) pro
ἐνήστευσα ¹⁰ μοι: codex με, item paullo post ἐκλεκτὰ pro ἐκλεκτῇ

ὑπὲρ ἀγγέλων, καὶ αὐτοὶ εἰσιν εἰς τὴν γέννηαν τοῦ πυρός. καὶ εἶπεν Ἐσδράμ· ἐλέησον τὰ ἔργα τῶν χειρῶν σου, εὐσπλαγχνε καὶ πολυέλεος· ἐμὲ κρίνον ὑπὲρ τῶν ψυχῶν τῶν ἀμαρτωλῶν· συμφέρει γὰρ μίαν ψυχὴν κολάσασθαι, καὶ μὴ ὅλον τὸν κόσμον εἰς ἀπώλειαν ὑπάγειν. καὶ εἶπεν ὁ θεός· ἐγὼ τοὺς δικαίους ἀναπαύσωμαι¹¹ ἐν τῇ παραδείσῳ, καὶ ἐλεήμων καθέστηκα. καὶ εἶπεν Ἐσδράμ· κύριε, τοὺς δικαίους τί χαρίζεις; ὥσπερ γὰρ μίσθιος ἐξυπηρετησάμενος τὸν χρόνον αὐτοῦ . . .¹², οὕτως καὶ ὁ δίκαιος ἀπέλαβεν τὸν μισθὸν αὐτοῦ ἐν οὐρανοῖς. ἀλλὰ τοὺς ἀμαρτωλοὺς ἐλέησον· οἶδαμεν γὰρ ὅτι ἐλεήμων εἶ. καὶ εἶπεν ὁ θεός· οὐκ ἔχω πῶς αὐτοὺς ἐλεήσω. καὶ εἶπεν Ἐσδράμ ὅτι τὴν ὀργὴν σου οὐχ¹³ ὑποφέρουσιν. καὶ εἶπεν ὁ θεός ὅτι τῶν τοιούτων ταῦτα. καὶ εἶπεν ὁ θεός· θέλω ἔχειν σε ὡς καὶ Παῦλον καὶ Ἰωάννην· σὺ δ.δούς μοι ἀδιάρθορον τὸν ἀσύλητον θησαυρόν, τὸ κειμήλιον τῆς παρθενίας, τὸ τεῖχος τῶν ἀνθρώπων. καὶ εἶπεν Ἐσδράμ· καλὸν τὸ μὴ γεννηθῆναι τὸν ἄνθρωπον, καλὸν τὸ μὴ εἶναι ἐν βίῳ· τὰ ἄλλα καλλίον εἰσιν παρὰ τὸν ἄνθρωπον, ὅτι κόλασιν οὐκ ἔχουσιν· ἡμᾶς δὲ ἔλαβες¹⁴ καὶ εἰς κρίσιν παρέδωκας. οὐαὶ τοὺς ἀμαρτωλοὺς ἐν τῇ μέλλοντι αἰῶνι, ὅτι ἀτελεύτητος αὐτῶν ἡ κρίσις καὶ ἡ φλόξ¹⁵ ἀσβεστος. ταῦτα αὐτῷ λαλοῦντός μου ἤλθεν Μιχαὴλ καὶ Γαβριήλ καὶ οἱ ἀπόστολοι πάντες, καὶ εἶπον· χαῖρε, πιστὲ τοῦ θεοῦ ἄνθρωπε. καὶ εἶπεν Ἐσδράμ·¹⁶ ἀνάστα καὶ δεῦρο μετ' ἐμοῦ, κύριε, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· ἰδοὺ δίδωμί σοι τὴν διαθήκην μου, ἐμοῦ τε καὶ σοῦ. ἵνα παραδέξῃτε. καὶ εἶπεν Ἐσδράμ· ἐπὶ τὸ οὖς σου δικασώμεθα. καὶ εἶπεν ὁ θεός· ἐρώτησον Ἀβραάμ τὸν πατέρα¹⁷ ὑμῶν. ποῖον υἱὸν δικάζεσθαι ἐν πατρὶ,¹⁸ καὶ δεῦρο δικάζου μεθ' ἡμῶν. καὶ εἶπεν Ἐσδράμ· ζῆ κύριος, οὐ μὴ παύσωμαι δικαζόμενός σε ὑπὲρ τὸ γένος τῶν Χριστιανῶν· ποῦ εἰσὶν τὰ ἐλέη σου τὰ ἀρχαῖα, κύριε; ποῦ σου ἡ μακροθυμία; καὶ εἶπεν ὁ θεός· ὡς ἐποίησα νύκτα καὶ ἡμέραν,

¹¹ ἀναπαύσωμαι: ita codex ¹² sequitur in codice: καὶ πορεύεται καὶ πάλιν δοῦλος δουλεύσει τοῖς κυρίοις αὐτοῦ ἐπιτυχῶν. ¹³ οὐχ: cod. οὐκ, rursus infra (53)

¹⁴ ἔλαβες: priores tantum litterae ἐλ certae sunt; reliquas coniecimus ¹⁵ cod. ἡ φλόγα ¹⁶ supplevimus καὶ εἶπ. Ἐσδρ., sed etiam plura excidisse videntur

¹⁷ ita codex ¹⁸ ποῖον υἱὸν etc.: ita codex

ἐποίησα τὸν δίκαιον καὶ τὸν ἁμαρτωλόν, καὶ ἔπρεπεν ὡς ὁ δίκαιος πολιτεύεσθαι. καὶ εἶπεν ὁ προφήτης· τὸν πρωτόπλαστον Ἀδὰμ τὸν πρῶτον τίς ἐποίησεν; καὶ εἶπεν ὁ θεός· αἱ χεῖρές μου αἱ ἄχρανται, καὶ ἐθέμην αὐτὸν ἐν τῷ παραδείσῳ φυλάττειν τὴν νομὴν τοῦ ξύλου τῆς ζωῆς· ἔπειτα οὖν παρακοὴν κτησάμενος τοῦτο ἐν παραβάσει πεποίηκεν.¹⁹ καὶ εἶπεν ὁ προφήτης· οὐχὶ ὑπὸ ἀγγέλου ἐφρουρεῖτο;²⁰ ἀλλ' ἐὰν μὴ σὺ ἐδωρήσω αὐτῷ²¹ τὴν Εὐάν, οὐ μὴ ἠπάτησεν αὐτὴν ὁ ὄφις· σὺ²² δὲ ὃν θέλεις σώξεις, καὶ ὃν θέλεις ἀπολεῖς.²³ καὶ εἶπεν ὁ προφήτης· δευτέραν²⁴ διελθώμεν, κύριέ μου, εἰς κρίσιν. καὶ εἶπεν ὁ θεός· πῦρ βάλλω²⁵ ἐπὶ Σόδομα καὶ Γόμορρα. καὶ εἶπεν ὁ προφήτης· κύριε, ἀξίως ἐπάγεις²⁶ ἐφ' ἡμᾶς. καὶ εἶπεν ὁ θεός· αἱ ἁμαρτίαι ὑμῶν ὑπεράγουσιν τὴν χρηστότητάν²⁷ μου. καὶ εἶπεν ὁ προφήτης· ὑπόμνησον²⁸ τῶν γραφῶν, ὁ πατήρ μου ὁ ἐκμετρήσας²⁹ τὴν Ἱερουσαλὴμ καὶ ἀνορθώσας αὐτήν· ἐλεῆσον, δέσποτα, τοὺς ἁμαρτωλοὺς· ἐλεῆσον τὴν σὴν πλάσιν· οἰκτιρῆσον τὰ ἔργα σου. τότε ἐμνήσθη ὁ θεὸς τῶν ποιημάτων αὐτοῦ, καὶ λέγει πρὸς³⁰ τὸν προφήτην· πῶς ἔχω αὐτοὺς ἐλεῆσαι;³¹ ὄξος καὶ χολὴν με ἐπότισαν, καὶ οὐδὲ τότε³² ἐμετενόησαν.³³ καὶ εἶπεν ὁ προφήτης· ἀποκάλυψόν σου τὰ Χερουβιμ καὶ ἔλθωμεν ὁμοῦ εἰς κρίσιν, καὶ δεῖξόν μοι τὴν ἡμέραν τῆς κρίσεως, ποία ἐστίν. καὶ εἶπεν ὁ θεός· ἐπλανήθης, Ἐσδράμ· τοιαύτη γὰρ ἐστὶν ἡ ἡμέρα τῆς κρίσεως, ἐν ᾗ ὑετὸς ἐπὶ τῆς γῆς οὐ γίνεται.³⁴ ἐστὶν γὰρ κατὰ τὴν ἡμέραν ἐκεῖνην ἔλκειν ὁ κριτήριον. καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσομαι δικαζόμενός σε, ἐὰν μὴ ἴδω τὴν ἡμέραν τῆς συντε-

¹⁹ cod. ἐπειδὴ οὖν παρακ. κτισάμενος τοῦτον ἐν παραβάσει πεποίηκεν. Horum loco quare reposui dubito an revera locum sanaverint ²⁰ post ἐφρουρεῖτο haec in codice scripta sunt: καὶ εἶπον τῶν (καὶ ὑπὸ τῶν? καὶ ἡ τῶν?) Χερουβιμ· ζωὴ ἐφυλάττετο· εἰς τὴν (corrige τὸν) ἀτελεύτητον αἰῶνα· καὶ πῶς ὑπατίζη (i. e. ἠπατήζη) ὁ ἡπ' (i. e. ὑπ') ἀγγέλων φυλαττόμενος(;); ἐκέλεβες (i. e. ἐκέλευες) παραγενέσθαι πάντος (πάντας?) καὶ πρόσσεχε τὰ ὑπ' ἐμοῦ λεγόμενα ²¹ μὴ σὺ ἔδωρ. αὐτῷ: codex μὴ σὺ ἔδωρ. αὐτὴν ²² σὺ: codex εἰ. Illud aptius videbatur ²³ codex ἀπολῆς ²⁴ δευτέραν: sic codex ²⁵ codex βάλλω ²⁶ codex ἐπάγης. Inde a πῦρ βάλλω textus vix sanus est ²⁷ ita codex, ut supra πατέραν, et infra alia similia ²⁸ ὑπόμνησον: ita dedimus pro codicis scriptura ὑπόμνημα ²⁹ ὁ ἐκμετρήσας: articulum supplevimus ³⁰ πρὸς supplevimus ³¹ ἐλεῆσαι: codex ἐλεήσω ³² καὶ οὐδὲ τότε: codex καὶ ὡς οὐδὲ τοῦτοι ³³ ἐμετενόησαν: sic ³⁴ ἐν ᾗ ὑετὸς etc.: ita haec in codice leguntur

λείας. καὶ εἶπεν ὁ θεός·³⁵ ἐξαριθμήσον τοὺς ἀστέρας καὶ τὴν ἄμμον τῆς θαλάσσης· καὶ εἰ δυνήσῃ³⁶ ταύτην ἐξαριθμῆσαι, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οἶδας ὅτι σάρκα φορῶ ἀνθρωπίνην, καὶ πῶς δύναμαι ἀριθμῆσαι τοὺς ἀστέρας τοῦ οὐρανοῦ καὶ τὴν ἄμμον τῆς θαλάσσης; καὶ εἶπεν ὁ θεός· προφητά μου ἐκλεκτέ, οὐδεὶς ἄνθρωπος γινώσκειται τὴν ἡμέραν ἐκείνην τὴν μεγάλην καὶ ἐπιφάνειαν³⁷ τὴν κατέχουσιν κρίναι τὸν κόσμον· διὰ σέ, προφητά μου, εἰπὼν σοὶ τὴν ἡμέραν, τὴν δὲ ὥραν οὐκ εἰπὼν σοι. καὶ εἶπεν ὁ προφήτης· κύριε, εἰπέ μοι καὶ τὰ ἔτη. καὶ εἶπεν ὁ θεός· ἐάν ἴδω τὴν δικαιοσύνην τοῦ κόσμου, ὅτι ἐπλεόνασεν, μακροθυμήσω ἐπ' αὐτούς· εἰ δὲ μὴ, ἐκτενῶ τὴν χεῖρά μου καὶ ἀπὸ τῶν τεσσάρων περάτων δράξομαι τὴν οἰκουμένην καὶ συναῶ πάντας εἰς τὴν κοιλάδα τοῦ Ἰωσαφατ καὶ ἐξαλείψω τὸ γένος τῶν ἀνθρώπων, καὶ οὐκέτι ἦ κόσμος. καὶ εἶπεν ὁ προφήτης· καὶ πῶς ἔχει δοξάζεσθαι ἡ δεξιὰ σου; καὶ εἶπεν ὁ θεός· ἐγὼ δοξάζομαι ὑπὸ τῶν ἀγγέλων μου. καὶ εἶπεν ὁ προφήτης· κύριε, εἰ ἐλογίζου ταῦτα, διὰ τί ἐπλασας τὸν ἄνθρωπον; σὺ εἶπας πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν· πληθύνων πληθυνῶ τὸ σπέρμα σου ὡς τὰ ἄστρα τοῦ οὐρανοῦ καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης· καὶ ποῦ ἐστὶν ἡ ἐπαγγελία σου; καὶ εἶπεν ὁ θεός· πρῶτον ποιήσω σεισμὸν εἰς πτώσιν³⁸ τετραπέδων καὶ ἀνθρώπων· καὶ ὅταν ἴδῃτε ὅτι ἀδελφὸς ἀδελφὸν παραδίδει³⁹ εἰς θάνατον καὶ τέκνα ἐπὶ γονεῖς ἀναστήσονται καὶ γυνὴ τὸν ἄνδρα τὸν ἴδιον καταλιμπάνει⁴⁰, καὶ ὅταν ἔθνος πρὸς ἔθνος ἐπαναστῇ ἐν πολέμῳ, τότε γνώσεσθε ὅτι ἐγγύς ἐστὶν τὸ τέλος. τότε οὖν οὔτε ἀδελφὸς ἀδελφὸν ἐλπεῖ οὔτε ἀνὴρ γυναῖκα, οὐ τέκνα γονεῖς, οὐ φίλοι φίλους, οὐ δοῦλος τὸν κύριον· αὐτὸς ἀναβήσεται γὰρ ὁ ἀντικείμενος τοῖς ἀνθρώποις ἀπὸ τῶν ταρτάρων καὶ ἐνδείξεταί πολλα τοῖς ἀνθρώποις.⁴¹ τί σε ποιῶ. Ἐσδράμ, καὶ δικάζῃ μετ' ἐμοῦ; καὶ εἶπεν ὁ προφήτης· κύριε, οὐ μὴ παύσομαι τοῦ δικάζεσθαί σε. καὶ εἶπεν ὁ θεός· ἐξαριθμή-

³⁵ καὶ εἶπεν ὁ θεός: haec supplevimus ³⁶ δυνήσῃ: sic, sed pro ei quod praecedit, scriptum est ³⁷ καὶ ἐπιφάνειαν (codex -άναν): sic, non ut suspicari possis καὶ ἐπιφανῇ ³⁸ σεισμὸν εἰς πτώσιν: codex σεισμοῦ πτώσιν ³⁹ παραδίδει: codex παραδίδη ⁴⁰ codex καταλιμπάνει ⁴¹ haec sic in codice

σαι⁴² τὰ ἄνθη τῆς γῆς· εἰ ταῦτα δυνήσῃ⁴³ ἐξαριθμῆται, δύνασαι καὶ μετ' ἐμοῦ δικάζεσθαι. καὶ εἶπεν ὁ προφήτης· κύριε, οὐ δύναμαι ἐξαριθμῆσαι, σάρκα ἀνθρωπίνην φορῶ· ἀλλ' οὐδὲ παύσεμαι δικαζόμενός σε. θέλω, δεσπότη, ἰδεῖν καὶ τὰ κατώτερα μέρη τοῦ ταρτάρου. καὶ εἶπεν ὁ θεός· κάτελλε καὶ ἴδε. καὶ ἔδωκέν μοι Μιχαὴλ καὶ Γαβριὴλ καὶ ἄλλους τριάκοντα τέσσαρας ἄγγελους, καὶ κατέβην ὀγδοίκοντα καὶ πέντε βαθμούς, καὶ κατήγαγόν με κάτω βαθμούς πεντακοσίους, καὶ ἶδον πύρινον θρόνον, καὶ ἐπ' αὐτὸν καθεζόμενον γέροντα, καὶ ἀνίλεως αὐτοῦ ἡ κρίσις. καὶ εἶπον πρὸς τοὺς ἄγγελους· τίς ἐστὶν οὗτος, καὶ τί τὸ ἁμάρτημα αὐτοῦ; καὶ εἶπόν μοι· οὗτος ὁ Ἡρώδης ἐστὶν ὁ πρὸς καιρὸν γενόμενος βασιλεὺς. καὶ ἀπὸ διετοῦς καὶ κατώτερον ἐκέλευσεν ἀνελεῖν τὰ βρέφη. καὶ εἶπον ἐγώ· οὐαὶ τὴν ψυχὴν αὐτοῦ. καὶ πάλιν κατήγαγόν με βαθμούς τριάκοντα, καὶ ἶδον ἐκεῖ βράσματα πυρός. καὶ ἐν αὐτοῖς πλήθος ἁμαρτωλῶν, καὶ τὴν φωνὴν αὐτῶν ἤκουον. τὰς δὲ μορφὰς οὐκ ἔβλεπον. καὶ κατήγαγόν με κατώτερον βαθμούς πολλούς, οὓς οὐκ ἤδυνήθην μετρήσαι. καὶ ἶδον ἐκεῖ ἄνθρώπους γεραίους, καὶ στρόφιγγες πυρῶμενοι εἰς τὰ ὦτα αὐτῶν στραφόμενοι. καὶ εἶπον· τίνες οὗτοι, καὶ τί τὸ ἁμάρτημα αὐτῶν; καὶ εἶπόν μοι· οὗτοί εἰσιν οἱ παρακροαταί. καὶ κατήγαγόν με πάλιν ἄλλους πεντακοσίους βαθμούς, καὶ ἶδον ἐκεῖ τὸν σκώληκα τὸν ἀκρόμητον καὶ πῦρ κατακαῖον τοὺς ἁμαρτωλοὺς. καὶ κατήγαγόν με εἰς τὸ ἔδαφος τῆς ἀπωλείας, καὶ ἶδον ἐκεῖ τὸ δωδεκάπληγον τῆς ἀβύσσου. καὶ ἀπήγαγόν με ἐπὶ τὴν μεσημβρίαν. καὶ ἶδον ἐκεῖ ἄνθρωπον κρεμάμενον ἐκ τῶν βλεφάρων, καὶ οἱ ἄγγελοι ἐμάστιζον αὐτόν. καὶ ἐπηρώτησα· τίς ἐστὶν οὗτος. καὶ τί τὸ ἁμάρτημα αὐτοῦ; καὶ εἶπέν μοι Μιχαὴλ ὁ ἀρχιστράτηγος· οὗτος μητροκοίτης ἐστίν· μικρὸν θάλημα πράξας ἐκείλευσθη οὗτος κρεμασθῆναι. καὶ ἀπήγαγόν με ἐπὶ βορρᾶν. καὶ ἶδον ἐκεῖ ἄνθρωπον σιδηρεῖς μοχλοῖς κατεχόμενον. καὶ ἐπερώτησα· τίς ἐστὶν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ λέγων· ἐγὼ εἰμι ὁ υἱὸς τοῦ θεοῦ καὶ τοὺς λίθους ἄρτους ποιήσας καὶ τὸ

⁴² ἐξαριθμῆσαι: sic in codice. Supra ἐξαριθμῆσαι ⁴³ scripsimus δυνήσῃ, ut supra in ipso codice scriptum est. Hoc vero loco codex praebebat δυνήσοι, unde δυνῇ σύ, δυνήσῃ, δυνήσῃ pari iure effici licet

ὕδωρ οἶνον. καὶ εἶπεν ὁ προφήτης· κύριε, γνώρισόν μοι ποῖον σχῆμά ἐστιν, καὶ γὰρ παραγγέλλω τὸ γένος τῶν ἀνθρώπων, ἵνα μὴ πιστεύσωσιν αὐτῷ. καὶ εἶπέν μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ὡσεὶ ἀγροῦ.⁴⁴ ὁ ὀφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ἀστήρ τὸ πρῶτ' ἀνατέλλων, καὶ ὁ ἕτερος ἀσάλευτος· τὸ στόμα αὐτοῦ πῆχυς μία· οἱ ὀδόντες αὐτοῦ σπιθαμιαῖοι· οἱ δάκτυλοι αὐτοῦ ὡς δρέπανα· τὸ ἔχνος τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο· καὶ εἰς τὸ μέτωπον αὐτοῦ γραφὴ· ἀντίχριστος. ἕως τοῦ οὐρανοῦ ὑψώθη, ἕως τοῦ ἄβου καταβήσκει. ποτὲ μὲν γενήσεται παιδίον, ποτὲ γέρον. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ πῶς σὺ ἀφεῖς, καὶ πλανᾶται τὸ γένος τῶν ἀνθρώπων; καὶ εἶπεν ὁ θεός· ἀκουσον, προφητὰ μου· καὶ παιδίον γίνεται καὶ γέρον, καὶ μηδεὶς αὐτῷ πιστεύει ὅτι ἔστιν ὁ υἱός μου ὁ ἀγαπητός. καὶ μετὰ ταῦτα σάλπιγξ, καὶ τὰ μνημεῖα ἀνοιχθήσονται καὶ οἱ νεκροὶ ἀναστήσονται ἄφθαρτοι· τότε ὁ ἀντικείμενος ἀκούσας τῆς φοβερᾶς ἀπειλῆς κρυβήσεται εἰς τὸ σκότος τὸ ἐξώτερον. τότε ὁ οὐρανὸς καὶ ἡ γῆ καὶ ἡ θάλασσα ἀπολοῦνται· τότε τὸν οὐρανὸν καύσω πῆχας,⁴⁵ ὀγδοήκοντα καὶ τὴν γῆν πῆχας⁴⁶ ὀκτακοσίας. καὶ εἶπεν ὁ προφήτης· καὶ ὁ οὐρανὸς τί ἥμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ . . .⁴⁶ ἐστὶν τὸ κακόν. καὶ εἶπεν ὁ προφήτης· κύριε, καὶ ἡ γῆ τί ἥμαρτεν; καὶ εἶπεν ὁ θεός· ἐπειδὴ ἀκούσας μου ὁ ἀντικείμενος τῆς φοβερᾶς ἀπειλῆς κρυβήσεται, καὶ διὰ τοῦτο χωνεύσω τὴν γῆν, καὶ σὺν αὐτῇ τὸν ἀντάρτην τοῦ γένους τῶν ἀνθρώπων. καὶ εἶπεν ὁ προφήτης· ἐλέησον, δέσποτα, τὸ γένος τῶν Χριστιανῶν. καὶ ἶδον γυναῖκα κρεμαμένην, καὶ τέσσαρα θηρία θηλάζοντα τοὺς μαστοὺς αὐτῆς. καὶ εἰπόν μοι οἱ ἄγγελοι· αὕτη τὸ γάλα ἐφθόνησεν τοῦ δοῦναι, ἀλλὰ καὶ τὰ νήπια ἐν τοῖς ποταμοῖς ἔρριψεν. καὶ ἶδον σκότος δαινόν καὶ νύκταν οὐκ ἔχουσαν ἄστρα οὐδὲ σελήνην· οὐδὲ ἔστιν ἐκεῖ νέος ἢ παλαιός, οὐδὲ ἀδελφός μετὰ ἀδελφοῦ, οὐ μήτηρ μετὰ τέκνου, οὐ γυνὴ μετὰ ἀνδρός. καὶ ἔκλαυσα καὶ εἶπον· ὦ δέσποτα κύριε, ἐλέησον τοὺς ἀμαρτωλούς. καὶ ἐν τῷ λέγειν με ταῦτα ἦλθεν νεφέλη καὶ ἦρπασέν με καὶ ἀπήνεγκέν με πάλιν εἰς τοὺς οὐρανοὺς. καὶ ἶδον ἐκεῖ πολλὰς κρίσεις, καὶ

⁴⁴ sic in codice est. ⁴⁵ πῆχας bis codex. Eadem scriptura infra in apoc. Joh.

⁴⁶ in codice est ἐπὶ. Conficere possis ὑπὸ οὐρανόν. Vix enim ἐπάνω aptum est.

ἐκλαυσα⁴⁷ πικρῶς, καὶ εἶπον· καλὸν τοῦ μὴ ἐξελθεῖν τὸν ἄνθρωπον ἐκ κοιλίας μητρὸς αὐτοῦ. οἱ δὲ ὄντες ἐν τῇ κολάσει ἔκραξαν λέγοντες· ἀφ' οὗ ἤλθες ὦδε, ἅγιε τοῦ θεοῦ, εὗραμεν ἐλίγην ἄνεσιν. καὶ εἶπεν ὁ προφήτης· μακάριοι οἱ κλαίοντες τὰς ἑαυτῶν ἁμαρτίας. καὶ εἶπεν ὁ θεός· ἄκουσον, Ἑσδράμ ἀγαπητέ· ὥσπερ γεωργὸς καταβάλλει τὸν σπόρον τοῦ σίτου ἐν τῇ γῇ, οὕτως καὶ ὁ ἄνθρωπος καταβάλλει τὸ σπέρμα αὐτοῦ ἐν τῇ χώρᾳ τῆς γυναικὸς· τὸ πρῶτον μὲν σύνολόν ἐστιν, τὸ δεύτερον μὲν ὀγκοῦται,⁴⁸ τὸ τρίτον μὲν τριχοῦται, τὸ τέταρτον μὲν ὀνυχοῦται, τὸ πέμπτον μὲν ἀπογαλακτοῦται, καὶ τὸ ἕκτον μὲν ἔτοιμον⁴⁹ γίνεται καὶ λαμβάνει τὴν ψυχὴν, τὸ ἑβδομον παρασκευάζεται, τὸ ὃννατον ἀνοίγονται τὰ κλεῖθρα τοῦ πυλῶνος τῆς γυναικὸς καὶ γεννᾶται υἱότης εἰς τὴν γῆν. καὶ εἶπεν ὁ προφήτης· κύριε, καλὸν τοῦ μὴ γεννηθῆναι τὸν ἄνθρωπον· οὐαὶ τὸ γένος τὸ⁵⁰ ἀνθρώπινον τότε, ὅταν εἰς κρίσιν ἔλθῃς. καὶ εἶπον πρὸς τὸν δεσπότην· κύριε, τί ἐπλασας τὸν ἄνθρωπον καὶ εἰς κρίσιν παρέδωκας; καὶ εἶπεν ὁ θεός· ὑψηλῶ τῷ κηρύγματι· οὐ μὴ ἐλετήσω τοὺς παρερχομένους τὴν διαθήκην μου. καὶ εἶπεν ὁ προφήτης· κύριε, ποῦ ἐστὶν ἡ ἀγαθότης σου; καὶ εἶπεν ὁ θεός· ἐγὼ πάντα κατεσκεύασα διὰ τὸν ἄνθρωπον, καὶ ὁ ἄνθρωπος τὰς ἐντολάς μου οὐ φυλάττει. καὶ εἶπεν ὁ προφήτης· κύριε, ἀποκάλυψόν μοι τὰς κρίσεις καὶ τὸν παράδεισον. καὶ ἀπήγαγόν με οἱ ἄγγελοι κατὰ ἀνατολάς, καὶ ἶδον τὸ φυτὸν τῆς ζωῆς. καὶ ἶδον ἐκεῖ τὸν Ἐνῶχ καὶ Ἡλίαν καὶ Μωϋσῆ καὶ Πέτρον καὶ Παῦλον καὶ Λουκᾶν καὶ Ματθαίαν⁵¹ καὶ ὅλους τοὺς δικαίους καὶ τοὺς πατριάρχας. καὶ ἶδον ἐκεῖ τῷ ἀέρος τὴν κόλασιν⁵² καὶ τὴν πνοὴν τῶν ἀρέμων καὶ τὰς ἀποθήκας τῶν κρυστάλλων καὶ τὰς αἰωνίους κρίσεις. καὶ εἶδον ἐκεῖ ἄνθρωπον κρεμάμενον ἐκ τοῦ κρανίου. καὶ εἰπόν μοι· οὗτος ὅρους μετέθληκεν. καὶ εἶδον ἐκεῖ μεγάλα κριτήρια. καὶ εἶπον πρὸς τὸν δεσπότην· ὦ δέσποτα κύριε, καὶ τίς ἄρα ἄνθρωπος γεννηθεὶς οὐχ ἡμαρτε;⁵³ καὶ κατήγαγόν με κατώτερον ἐν ταρτάρους, καὶ

⁴⁷ codex κλέουσα ⁴⁸ τὸ δεύτερον μὲν pro τὸδετέμεν, quod in codice est, reposuimus. Sequitur οὐχοῦτε, unde ὀγκοῦται fecimus ⁴⁹ ἔτοιμον: codex αἵτιμον

⁵⁰ τὸ γένος τὸ ἀνθρώπινον: τὸ γένος supplevimus ⁵¹ ita codex ⁵² κόλασιν: ita codex, sed vix recte ⁵³ οὐχ ἡμαρτε: in codice scriptum est οὐκήματε. Prae-

ἶδον πάντας θρηνοῦντας καὶ κλαίοντας καὶ κακὸν πένθος⁵⁴ τοὺς ἁμαρτωλοὺς. ἔκλαυσα καὶ γὰρ ὁρῶν τὸ γένος τῶν ἀνθρώπων οὕτως κολαζομένους. τότε λέγει μοι ὁ θεός· γινώσκεις, Ἐσδράμ, τὰ ὀνόματα τῶν ἀγγέλων τῶν ἐπὶ τῆς συντελείας; Μιχαήλ· Γαβριήλ· Οὐριήλ· Ραφαήλ· Γαβουθελῶν· Ἀκμήρ· Ἀρφουγιτόνος.⁵⁵ Βεβουρός· Ζεβουλαῶν. τότε ἦλθεν φωνὴ πρὸς με· δεῦρο τελεύτα, Ἐσδράμ, ἀγαπητέ μου· δός⁵⁶ τὴν παρακαταθήκην. καὶ εἶπεν ὁ προφήτης· καὶ πόθεν τὴν ψυχὴν μου ἔχετε ἐξενέγκειν; καὶ εἶπον οἱ ἄγγελοι· διὰ τοῦ στόματος ἔχομεν ἐκβαλεῖν αὐτήν. καὶ εἶπεν ὁ προφήτης· στόμα πρὸς στόμα ἐλάλουν τοῦ θεοῦ, καὶ οὐκ ἐξέρχεται ἔνθεν. καὶ εἶπον οἱ ἄγγελοι· διὰ ῥινῶν σου ἐξενέγκωμεν αὐτήν. καὶ εἶπεν ὁ προφήτης· αἱ ῥινές μου ὡσφράνθησαν τὴν δόξαν τοῦ θεοῦ. καὶ εἶπον οἱ ἄγγελοι· διὰ τῶν ὀφθαλμῶν σου ἔχομεν αὐτήν ἐξενέγκαι. καὶ εἶπεν ὁ προφήτης· οἱ ὀφθαλμοί μου ἶδον τὰ ὀπίσθια τοῦ θεοῦ. καὶ εἶπον οἱ ἄγγελοι· διὰ τὴν κορυφὴν σου ἔχομεν αὐτήν ἐξενέγκαι. καὶ εἶπεν ὁ προφήτης· μετὰ Μωσῆ καὶ ἐν τῷ ὄρει ἐπεριπάτησα,⁵⁷ καὶ οὐκ ἐξέρχεται ἔνθεν. καὶ εἶπον οἱ ἄγγελοι· διὰ τῶν ἀκρωνύχων σου ἔχομεν αὐτήν ἐκβαλεῖν. καὶ εἶπεν ὁ προφήτης· καὶ οἱ πόδες μου ἐν τῷ θυσιαστηρίῳ περιεπάτησαν. καὶ ἀπῆλθον οἱ ἄγγελοι ἄπρακτοι, λέγοντες· κύριε, οὐ δυνάμεθα παραλαβεῖν τὴν ψυχὴν αὐτοῦ. τότε λέγει πρὸς τὸν μονογενῆν αὐτοῦ υἱόν· κάτελθε, υἱέ μου ἀγαπητέ, μετὰ στρατιάν ἀγγέλων πολλὴν λαβὼν τὴν ψυχὴν τοῦ ἀγαπητοῦ μου Ἐσδράμ. λαβὼν γὰρ ὁ κύριος στρατιάν ἀγγέλων πολλὴν λέγει τῷ προφήτῃ· δός μοι παρακαταθήκην ἣν παρεθέμην σοι· ὁ στέφανός σοι ἡτοίμασται. καὶ εἶπεν ὁ προφήτης· κύριε, ἐὰν ἄρῃς τὴν ψυχὴν μου ἀπ' ἐμοῦ, τίς σοι λείψει δικάζεσθαι ὑπὲρ τοῦ γένους τῶν ἀνθρώπων; καὶ εἶπεν ὁ θεός· θνητὸς ὢν καὶ ἐκ γῆς μὴ δικάζου μου.⁵⁸ καὶ εἶπεν ὁ προφήτης· οὐ μὴ παύσωμαι δικαζόμενος. καὶ εἶπεν ὁ θεός· δός τέως τὴν παρακαταθήκην· ὁ στέφανός σοι ἡτοίμασται· δεῦρο τελεύτα,

stabat, opinor, οὐχ ἥμαρτε quam. οὐ κοιμᾶται reponere. ⁵⁴ sic singula. Possit ad πένθος suppleri πένθοῦντας. ⁵⁵ ἀρφουγιτόνος: super o secundum ω notatum est. ⁵⁶ δός. codex dous. ⁵⁷ ἐπεριπάτησα hoc loco; sed paullo post περιεπάτησαν ⁵⁸ ita hoc loco. Statim post δικαζόμενός σε

ἵνα ἐπιτύχῃς αὐτοῦ. τότε ἤρξατο λέγειν ὁ προφήτης μετὰ δακρύων· ὦ δέσποτα, τί ὠφέλησα δικαζόμενός σε, καὶ μέλλω εἰς γῆν καταπίπτειν; οἱμοι, οἱμοι,⁵⁹ ὅτι ὑπὸ σκολήκων μέλλω ἀναλίσκεσθαι. κλαύσατέ με, πάντες οἱ ἅγιοι καὶ δίκαιοι, τὸν πολλὰ δικασάμενον καὶ θανάτῳ παραδιδόμενον· κλαύσατέ με, πάντες οἱ ἅγιοι καὶ δίκαιοι, ὅτι εἰς τὸ τρύβλιον τοῦ ἄδου εἰσῆλθον. καὶ εἶπεν αὐτῷ ὁ θεός· ἄκουσον, Ἐσδράμ, ἀγαπητέ μου· ἐγὼ ἀθάνατος ὢν σταυρὸν κατεδεξάμην, ὄξος καὶ χολὴν ἐגעυσάμην, ἐν τάφῳ κατετέθην, καὶ τοὺς ἐκλεκτούς μου ἀνέστησα, τὸν Ἀδὰμ ἐκ τοῦ ἄδου ἀνεκαλεσάμην, ἵνα τῶν ἀνθρώπων τὸ γένος . . .⁶⁰ μὴ οὖν φοβηθῇς τὸν θάνατον· τὸ γὰρ ἐξ ἐμοῦ, ἦγουν ἡ ψυχὴ, ἀπέρχεται εἰς τὸν οὐρανόν· τὸ δὲ ἐκ τῆς γῆς, ἦγουν τὸ σῶμα, ἀπέρχεται εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη. καὶ εἶπεν ὁ προφήτης· οἱμοι, οἱμοι· τί ποιήσω; τί πράξω; οὐκ οἶδα. καὶ τότε ἤρξατο λέγειν ὁ μακάριος Ἐσδράμ· ὁ θεὸς ὁ αἰώνιος, ὁ πάσης τῆς κτίσεως δημιουργός, ὁ τὸν οὐρανὸν μετρήσας σπιθαμὴν καὶ τὴν γῆν κατέχων δρακὴν,⁶¹ ὁ ἡνιοχῶν⁶² τὰ Χερουβίμ, ὁ ἄρματι πυρένῳ εἰς τοὺς οὐρανοὺς ἄρας τὸν προφήτην Ἥλιαν, ὁ διδούς τροφὴν πάσῃ σαρκί, ὃν πάντα φρίσσει καὶ τρέμει ἀπὸ προσώπου δυνάμεώς σου, ἐπάκουσέν μου τὸν πολλὰ δικασάμενον, καὶ δὸς πᾶσι τοῖς μεταγράφεουσιν τὸ βιβλίον τοῦτο καὶ ἔχουσιν αὐτὸ καὶ μνημονεύουσιν τοῦ ὀνόματός μου καὶ ἐπιτελοῦσιν τὴν μνήμην μου, δὸς αὐτοῖς εὐλογίαν οὐρανόθεν· καὶ εὐλόγησον αὐτοῦ⁶³ πάντα ὥσπερ καὶ τὰ ἔσχατα τοῦ Ἰωσήφ, καὶ μὴ μνησθῇς ἀνομιῶν ἀρχαίων αὐτοῦ ἐν ἡμέρᾳ κρίσεως αὐτοῦ. ὅσοι δὲ μὴ πιστεύσαντες τὸ βιβλίον τοῦτο, κατακαυθήσονται ὡς τὰ Σόδομα καὶ Γόμορρά. καὶ ἦλθεν αὐτῷ φωνὴ λέγουσα· Ἐσδράμ, ἀγαπητέ μου, πάντα ἔσα ἡτήσω⁶⁴ ἀπεδώσω ἐνὶ ἐκάστῳ. καὶ εὐθέως παρέδωκεν τὴν τιμίαν αὐτοῦ ψυχὴν μετὰ πολλῆς τιμῆς

⁵⁹ ita codex; item infra rursus ⁶⁰ deest verbum, quod vel ad Adamum (ut ἀναγνωρίσῃ) vel ad Christum (ἐλεήσω, σώσω) spectare debebat ⁶¹ δρακὴν: sic in codice, ut videatur adverbialiter dictum, nisi vitium latet ⁶² ἡνιοχῶν: codex εἰνιχωώς, ut verbum cum substantivo ἡνιοχος confusum videatur. Possit etiam ἡνιοχηκώς conjici. ⁶³ αὐτοῦ in codice est, quemadmodum subsequitur bis αὐτοῦ. Hinc non tam αὐτούς quam αὐτὸν corrigendum videtur ⁶⁴ ἡτήσω: codex αἰτίσω

μηνὶ Ὀκτωβρίῳ εἰς τὰς ιη'. καὶ κηδεύσαντες αὐτὸν μετὰ θυμιαμάτων καὶ ψαλμῶν, τὸ τίμιον καὶ ἅγιον αὐτοῦ σῶμα νέμει ξῶσιν ψυχῶν καὶ σωμάτων ἀεννάως τοῖς προστρέχουσιν αὐτῷ ἐκ πόθου. ὃ πρέπει δόξα, κράτος, τιμὴ καὶ προσκύνησις, τῷ πατρὶ καὶ τῷ υἱῷ καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

III. APOCALYPSIS PAULI.

Ἀποκάλυψις τοῦ ἁγίου ἀποστόλου Παύλου· ἅπερ αὐτῷ ἀπεκαλύφθη, ἥνικα ἀνέβη ἕως τρίτου οὐρανοῦ καὶ ἤρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα.

¹ Οἰκουντός τις αἰσιματικοῦ ἐν Ταρσῷ τῇ πόλει εἰς τὴν οἰκίαν τοῦ ἁγίου Παύλου τοῦ ἀποστόλου ἐπὶ τῆς ὑπατείας Θεοδοσίου τοῦ εὐσεβοῦς βασιλέως καὶ Γρατιανοῦ τοῦ λαμπροτάτου, ἀπεκαλύφθη αὐτῷ ἄγγελος κυρίου λέγων· τὸν θεμέλιον τῆς οἰκίας ταύτης καταλύσας ὅπερ εὐρήσεις ἔπαρον. αὐτὸς δὲ φαντασίαν αὐτῷ γεγονέναι ἡγήσατο. ² Ἐπιμείναντος δὲ τοῦ ἀγγέλου

¹ uterque οικίαν | γρατιανῷ ex conjectura dedimus; uterque κωντιανῷ. Apud Syrum verba ἐπὶ τῆς ὑπατείας usque λαμπροτάτου desiderantur. | τὸν θεμέλιον: uterque τὸ θεμ., sed paullo post τὸν θεμ. | εὐρήσεις: uterque ευρησας, quod vix ferendum duximus | γεγονέναι: in utroque deest

² ἐπιμείναντος: Monac ἐπιμείναντος, Amb ὑπειμείναντος | ἕως τρίτης ὁράσεως: in Syro est angelum secundo ei apparuisse eumque monuisse ut quod sub domus fundamento inventurus esset id palam faceret filiis hominum ut revertentur a mala vitae suae via. | γλωσσόκομον: uterque γλωσσότομον | ἔχοντα: sic uterque | μεταγράψας cum Monac; Amb μεταγράψαι | αὐθεντίμιον: ita uterque. Quae hac sectione breviter scripta sunt, Syrus pluribus aucta praebebat. Ita tradit in arcula etiam sandalia quibus ille tempore precandi usus esset et pallium apostoli inventa esse. Plurima vero ad piam rei commentationem pertinent, ad probandum, poenitentiae excitandae causa revelationem Pauli scriptam esse. Pergit enim inde a verbis quae iam adscripsimus hunc in modum: Then that man arose in wrath, and pulled down the building, and dug up the foundation, and found a box of white glass, and in it was that which the saint saw and wrote, namely Paul the apostle, the blessed and divine, with his stockings placed by the side of this Revelation — these stockings he used to wear on his feet at

ἕως τρίτης ὀράσεως ἤναγκάσθη ὁ ἀξιωματικὸς καταλύσαι τὸν θεμέλιον, καὶ σκάψας εὗρεν γλωσσόκομον μαρμάρινον ἔχοντα τὴν ἀποκάλυψιν ταύτην, καὶ λαβὼν αὐτὴν ὑπέδειξεν τῷ ἄρχοντι τῆς πόλεως. ὁ δὲ ἄρχων ἰδὼν αὐτὸ κατησφαλισμένον μολύβδῳ ἀπέστειλεν τῷ βασιλεῖ Θεοδοσίῳ, εὐλαβούμενός τι ἕτερον εἶναι· ὅπερ δεξάμενος ὁ βασιλεὺς καὶ μεταγράψας ἔπεμψεν ἐν Ἱεροσολύμοις τὸ αὐθεντίμιον γράμμα. ἐγγράπτο δὲ ἐν αὐτῷ οὕτως.

³ Ἐγένετο λόγος κυρίου πρὸς με λέγων· εἶπέ τῷ λαῷ τοῦ-

the time of prayer — and his cloak folded up, with this Revelation. When he found them, he brought them unto a judge, thinking that there was something of gold within it. And he carried it, still sealed, to king Theodosius; and that faithful and righteous king opened it, and he saw thus inscribed: Unto you I say, O sinners, for your sake God descended from heaven, and took a body from the Holy Ghost, and was hung upon a tree, that he might make you free from sin. And I sent unto you my just and righteous servants, that ye might turn unto the way of truth; but some of them ye killed, and some of them ye stoned, while they were preaching unto you the truth. But ye believed not all these. And I gave unto you a sacrament (mystery) for the repentance of life, and ye repented not. Now, understand and behold this Revelation: and repent of your wicked ways, and of everything which is hateful in the world. Now ye see the torments which are recorded in this Revelation; and every one who turneth not to the way of repentance shall be thus tormented. Hitherto ye have said: We have not known. Now, behold, ye see everything which is recorded.

Thus Christ gave this vision unto the great and blessed apostle Paul; who, so long as he was in the world, taught and preached; and now also, in this Revelation, He hath made known unto him that the sons of men should turn through him; after his death by this Revelation should they be instructed. Be astonished, O my beloved, at this man of wonders! How much he loved his Lord! And he concealed not from him even one thing of what took place; not in regard to the righteous, nor in regard to the wicked.

This is the last Testament which our Lord sent to the world by the hand of the father of the Gentiles, Paul the great preacher and blessed Apostle. Woe to every one who meets with it and does not truly understand what is signified by it: he shall have no part in the blessings of the just.¹ But every one that turneth from the evil way and places these warnings before his eyes, will not be allowed to sin and, if he sins and repents, his repentance will be accepted. My brethren, stir up your minds, and see how many blessings and joys those have who do the will of God, and how many sorrows attach to the wicked. Do not transgress in any small word, for our Lord says, in the Gospel, that for every idle word which men shall speak they shall give account in the day of judgment. So order your ways that no idle words may escape from your lips, and be an occasion of stumbling to you. *Leguntur autem ista omnia ad finem totius libri praepositis verbis: Atque sic haec apocalypsis inventa est.*

¹ uterque προσηγορία, item εἰ δὲ ἀνθρ. φύσις et παροργίζη. Cum priori-

τῷ· ἕως πότε ἀμαρτάνετε καὶ προστίθεσθε τῇ ἀμαρτίᾳ καὶ παρ-
 οργίζετε τὸν θεὸν τὸν ποιήσαντα ὑμᾶς, λέγοντες εἶναι τέκνα τῷ
 Ἀβραάμ, τὰ δὲ ἔργα τοῦ σατανᾶ πράττοντες, πορευόμενοι ἐν
 παρρησίᾳ θεοῦ, καυχώμενοι μόνον τῇ προσηγορίᾳ, πτωχοὶ δὲ διὰ
 τὴν ὕλην τῆς ἀμαρτίας; γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πᾶσα
 ἡ κτίσις ὑποτέτακται τῷ θεῷ· ἡ δὲ ἀνθρώπινος φύσις μόνη
 ἀμαρτάνουσα τὸν θεὸν παρργίζει. ⁴πολλάκις γὰρ ὁ μέγας φω-
 στήρ ὁ ἥλιος προσῆλθεν τῷ θεῷ κατὰ τῶν ἀνθρώπων λέγων· κύ-
 ριε ὁ θεὸς ὁ παντοκράτωρ, ἕως τίνος ἀνέχεσαι ἐπὶ πᾶσαν ἀμαρ-
 τίαν τῶν ἀνθρώπων; κέλευσόν μοι, καὶ καταφλέξω αὐτούς.
 καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἡ μακροθυμία μου πάντων τούτων
 ἀέχεται, ὅπως μετανοήσωσιν· εἰ δὲ μὴ, ἐλεύσονται πρὸς με
 καὶ γὰρ αὐτοὺς κρινῶ. ⁵πολλάκις δὲ καὶ ἡ σελήνη καὶ τὰ ἄστρα
 προσῆλθον τῷ κυρίῳ λέγοντες· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἡμῖν
 δεδοκας τὴν ἐξουσίαν τῆς νυκτός, καὶ οὐκέτι στέγομεν τὰς κλο-
 πὰς καὶ μοιχείας καὶ αἱματοχυσίας τῶν ἀνθρώπων· κέλευσον
 ἡμῖν, καὶ ποιήσωμεν εἰς αὐτοὺς τέρατα. καὶ ἐγένετο φωνή· ἡ
 μακροθυμία μου ἀέχεται αὐτοῖς, ὅπως ἐπιστρέψωσιν· εἰ δὲ
 μήγε, ἥξουσιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. ⁶ὁμοίως δὲ καὶ ἡ

bus Syrus consentit paene ad verbum. Pro τῷ Ἀβραάμ habet dei vivi. Verba
 τὰ δὲ ἔργα τοῦ σατανᾶ usque ὕλην τῆς ἀμαρτίας in brevius contraxit hunc in
 modum: sed opera diaboli operamini et ambulatis in mandatis eius. Extrema
 ἡ δὲ ἀνθρώπινος φύσις etc. perperam his reddita sunt: sed filii hominum domi-
 nantur omnibus creaturis, nisi forte interpretes Angli Syriaca male vertit.

⁴ Syrus hanc sectionem multis exaggerat. Post ἀμαρτ. τ. ἀνθρώπων addit:
 fornication and adultery and murder and theft and avarice and oppression? All
 these the sons of men commit on earth. Verba κέλευσον etc. his reddit: Grant
 me permission. O Lord, that I may take vengeance upon them and without mercy
 destroy them by burning flame and make known thy power unto them, that they
 may understand, that thou only art God the Father of Truth. Vocem vero di-
 vinam quae respondet his composuit: I have heard and seen everything and
 know, and nothing is concealed from me; for my eyes do behold, and my ears
 do hear; but my goodness and long-suffering bear with them; peradventure they
 may turn and repent and their sins be forgiven. And if they do not repent and
 come unto me, I will judge them with a righteous judgment, and will reward
 every man according to his deeds.

⁵ λέγοντες: ita uterque | στέγομεν: uterque στέγωμεν | μοιχείας: uterque μυ-
 χίας | αὐτοῖς: ita Amb et Monac**; Monac* αὐτούς. Haec sectio apud Syrum
 simili modo legitur atque sectio 4. Male quidem pro ἡμῖν δεδοκας etc habet: tu
 solus nosti omnia quae filii hominum committunt, adulterium et homicidium etc.

⁶ αὐτοῖς: ita rursus uterque | ἥξουσιν: sic h. l. uterque, praegresso bis ἥξου-

θάλασσα ἐβέησεν λέγουσα· κύριε ὁ θεὸς ὁ παντοκράτωρ, ἐβεβή-
λωσαν υἱοὶ τῶν ἀνθρώπων τὸ ὄνομά σου τὸ ἅγιον· κέλευσόν μοι,
καὶ ἐπαναστᾶσα καλύψω τὴν γῆν καὶ ἐξαλείψω ἀπ' αὐτῆς τοὺς
υἱοὺς τῶν ἀνθρώπων. καὶ ἐγένετο φωνὴ λέγουσα· ἡ μακροθυ-
μία μου ἀνέχεται αὐτοῖς, ὅπως μετανοήσωσιν· εἰ δὲ μή, ἤξω-
σιν πρὸς με καὶ γὰρ αὐτοὺς κρινῶ. ἴδρατε, υἱοὶ τῶν ἀνθρώπων,

σιν. Syrus pro τῇ θάλασσᾳ maria et flumina. Ad τὸ ὄνομά σου τ. ἅγ. addit through their sorcery and their fornication and their lying and their wicked conversations, and by their going astray. Reliqua similiter atque sectiones 4 et 5 exhibit. Addit vero etiam sectionem, qua terra excipit accusationes solis, lunae, maris, ac simile a deo responsum fert. Scripta enim ibi haec sunt: Then also the Earth cried out to God and said: O Lord God, all-powerfull, I am distressed more than all the creatures; I bear up under the sins of men; their adultery and their fornication and their murders and their iniquity and all the wickedness that they do, their sorcery and their witchcraft; as father rises up against his son and slays him, and son against his father; and brother against his brother rises up and defiles his bed; so also neighbour wrongs his neighbour. Even some of those who are called priests and continually offer sacrifices to thy holy name, they also walk in craftiness. I therefore am more oppressed than all the creatures; therefore I am not willing to yield harvests unto them. Grant me permission, O Lord, that I may destroy their harvests, in a manner that they may not bring forth, that they may know thy greatness, after they have been punished. And there came a voice unto it, saying: Everything my eyes behold; and nothing is hidden from me. I bear with them in my long-suffering; and I judge them in my goodness; peradventure they may turn and their sins be forgiven. If they do not repent and come unto me, I will judge with a righteous judgment and reward every man according to his works.

ἡ δὲ etc.: uterque (ut supra) εἰ δὲ et ἀμαρτάνῃ | εὐλογεῖτε: Amb - γείτω| δύνοντος etc.: uterque δύν. τῇ τοῦ ἡλίου | ὅ τι: uterque ἥτι | ἐνθα παροικαὶ κα-
λῶς: ita uterque. Haec sectio apud Syrum sic legitur ut non tantum singula plu-
ribus augeantur, sed etiam passim sit quod differat. Scriptum enim est ita: Look
on this, O ye sons of men, and see that everything which God has created has a
zeal for him; but the sons of men forget him. It is not proper that we forget
the long-suffering of God unto us, every day. Repent, therefore, O sons of men;
for the Lord is merciful and of tender compassion; repent of your wicked deeds,
and praise God without ceasing, by night and by day. And more especially in
the evening and the morning pray on account of your sins, on account of evil
temptations and snares; for every creature of God praises him always in the mor-
ning; and praise is becoming for him from every one. It is also necessary that
we offer unto him good works, every one for himself. Everything that a man
does from morning until evening, whether good or bad, the guardian angel goes
forth in mourning and sorrow on account of men, unto God, namely he who pre-
serves a mortal from all injuries; for in the image of God is he, wherefore the
guardianship of the sons of men is committed to an angel. When the angel sees
a mortal committing wickedness, the angel is afraid of him; for all the angels,

ὅτι πᾶσα ἡ κτίσις ὑποτέτακται τῷ θεῷ, ἡ δὲ ἀνθρώπινος φύσις μόνη ἀμαρτάνει ἐνώπιον τοῦ θεοῦ. διὰ ταῦτα πάντα εὐλογεῖτε τὸν θεὸν ἀκαταπαύστως, ἔτι δὲ μᾶλλον δύνοντος τοῦ ἡλίου. ἐν αὐτῇ γὰρ τῇ ὥρᾳ πάντες οἱ ἄγγελοι ἔρχονται πρὸς τὸν θεὸν προσκυνῆσαι αὐτῷ, καὶ προσάγουσιν τὰ ἔργα τῶν ἀνθρώπων, ἐκάστου ὃ τι ἔπραξεν ἀπὸ πρωῒ ἕως ἑσπέρας, εἴτε ἀγαθὸν εἴτε πονηρὸν. καὶ ὁ μὲν ἄγγελος πορεύεται χαίρων ἐπὶ τὸν ἄνθρωπον, ἔλλα παροικεῖ καλῶς· ἄλλος δὲ πορεύεται σκυθρωπάζων. πάντες οἱ ἄγγελοι τῇ τεταγμένῃ ὥρᾳ ἀπαντῶσιν εἰς προσκύνησιν τῷ θεῷ προσενεγκεῖν ἐκίστης ἡμέρας τὰ ἔργα τῶν ἀνθρώπων. ἀλλ' ὑμεῖς οἱ ἄνθρωποι ἀδιαλείπτως εὐλογεῖτε τὸν κύριον. ⁸ ὅταν οὖν τῇ τεταγμένῃ ὥρᾳ παραγίνονται οἱ ἄγγελοι οἱ τῶν εὐσεβῶν ἀνδρῶν, χαίροντες καὶ ψάλλοντες ἀπαντῶσιν εἰς προσκύνησιν τῷ κυρίῳ, καὶ ἰδοὺ τὸ πνεῦμα τοῦ θεοῦ πρὸς αὐτούς· πόθεν ἦλθατε χαίροντες; οἱ δὲ ἀποκριθέντες εἶπον· ἀπὸ τῶν εὐσεβῶν ἀνδρῶν πάρεσμεν, ὅστινες ἐν πάσῃ εὐσεβείᾳ τὸν βίον αὐτῶν διάγουσιν, φοβούμενοι τὸ ὄνομα τοῦ θεοῦ. κλειυσον αὐτούς, κύριε, ἕως τέλους μέναι ἐν τῇ δικαιοσύνῃ σου. καὶ ἦλθεν πρὸς αὐτούς φωνή· καὶ ἐφύλαξα καὶ φυλάξω αὐτούς ἀπροσκόπτους ἐν τῇ βασιλείᾳ μου. ⁹ καὶ ὡς ἐγένετο αὐτούς ἀποστήναι, ἦλθον ἕτεροι ἄγγελοι

guardians of the sons of men, from morning unto morning, go in before God, and everything that a mortal does is known, therefore prayer is appointed at that time, that peradventure at the hour when the angel of the Lord goeth, the mortal may be engaged in prayer; and they present before him the works of man, whatever he doeth, by day and by night. Remember therefore, O ye sons of men, and praise God all your days, and especially at the time when the angels worship. For first do the holy angels run, that they may reach that hour which is appointed to them for service, with their companions and friends; so also we, the sons of men.

⁸ παραγίνονται: ita uterque. Item ἐγένετο. Ceterum Syrus non habet quae huic sectioni respondeant.

⁹ λάμπων: ita uterque. Quae sectione nona leguntur, Syrus his expressit: Like (praece-serunt verba the sons of men: vide ad sect. 7.) as the other angels in their time run before God, and his Spirit goeth forth to meet them, and a voice cometh to them: Whence come my armies and my glorious angels, the messengers of glad tidings? and those angels of the righteous enter and say unto him: O Lord, now from holy men, who have come out from the world for thy holy name, have we come: some of them dwell in caves, and others in holes of the earth, weeping and distressed and tormented on account of their sins and the sins of this world; while they are hungry and thirsty for thy name's sake;

Ἰλαρῇ τῷ προσώπῳ, λάμπων ὡς ἥλιος. καὶ ἰδοὺ φωνὴ πρὸς αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐληλύθαμεν ἀπ' ἐκείνων τῶν ἀποταξαμένων τῷ κόσμῳ καὶ τὰ ἐν κόσμῳ διὰ τὸ ὄνομά σου τὸ ἅγιον, οἵτινες ἐν ἐρημίαις καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁκαῖς τῆς γῆς ἐπὶ χαμυνύαις καὶ νηστεύαις τὸν βίον αὐτῶν ἐκτελοῦσιν. κέλευσον ἡμᾶς εἶναι σὺν αὐτοῖς. καὶ ἦλθεν φωνή· ἀπελθατε ἐν εἰρήνῃ σὺν αὐτοῖς, φυλάττοντες αὐτούς. ¹⁰ ἔτι τούτων ἀπερχομένων ἰδοὺ ἕτεροι ἄγγελοι ἦλθον προσκυνῆσαι ἐνώπιον τοῦ θεοῦ πενθοῦντες καὶ κλαίοντες. καὶ τὸ πνεῦμα ἐξῆλθεν εἰς ἀπάντησιν αὐτῶν, καὶ ἐγένετο φωνὴ πρὸς αὐτούς· πόθεν ἐληλύθατε; καὶ ἀποκριθέντες εἶπον· ἡμεῖς ἐληλύθαμεν ἀπ' ἐκείνων τῶν ἐπικληθέντων τῷ ὀνόματί σου καὶ δουλεύόντων τῇ ὕλῃ τῆς ἁμαρτίας. τί οὖν χρή ἐκείνοις διακονεῖν; καὶ ἐγένετο φωνὴ πρὸς αὐτούς· μὴ παύσασθε τούτοις διακονεῖν· ἵσως ἐπιστρέψωσιν· εἰ δὲ μήγε, ἥξουσιν πρὸς με καὶ γὰρ αὐτούς κρινῶ. γινώτε, υἱοὶ τῶν ἀνθρώπων, ὅτι πάντα τὰ πραττόμενα

and they have girded their loins and hold a fast hand on good works, and cry out and say continually: Our heart is ready in God; and their mouths bless and praise and give thanks at all hours, while they weep and make lamentation. And we also with them, who are their angels, we beseech thee, O Lord. And behold the voice of God unto them, saying: Know ye therefore, O ye my angels and my ministers, that you are here; but my grace and my remembrance, which is my beloved Son, is with them; and he succours them in their lives, and in their death glorifies them; and will not cast them off, neither by night nor by day; for their souls are the dwelling-place of my beloved Son.

¹⁰ ἵσως: ita ex Monac edidimus, in quo scriptum est εἶσος. Amb ὅπως | ἐπιστρέψωσιν: ita uterque. Syrus sic: And when those angels of the righteous departed, behold other angels came to worship at the proper hour, and the Spirit of God went forth to meet them, and to the voice of God unto them, saying: Whither do ye come, and laden always with the faults and sins of the sons of men, tidings not agreeable? And those angels answered and said: O Lord, we have come from among the sons of men, those on whom thy name is called, and in the flood of the world they have made for themselves habitations of devils, and are in the delirium and the erring of wicked devils in all their works; and a single pure prayer before thee, from all their hearts, they have not prayed. Further, why, O Lord, shall we pray? and why is it needful for us to do service any more for these sinful sons of men? And behold the voice of God unto them, saying: Cease not from their service; peradventure they may repent; and if they do not repent and come unto me, I will judge them with a righteous judgment.

παρ' ὑμῶν καθ' ἡμέραν ἄγγελοι ἀπογράφονται ἐν οὐρανοῖς. ὑμεῖς οὖν μὴ παύσασθε εὐλογεῖν τὸν θεόν.

¹¹ Καὶ ἐγενόμην ἐν πνεύματι ἁγίῳ, καὶ λέγει μοι ἄγγελος· δεῦρο ἀκολούθει μοι, ἵνα σοι ὑποδείξω τὸν τόπον τῶν δικαίων, τοῦ ἀπέρχοντα μετὰ τὴν τελείωσιν αὐτῶν. καὶ ἐπορεύθην ἅμα τῷ ἁγγέλῳ, καὶ ἀνῆνεγκέν με εἰς τοὺς οὐρανοὺς ὑπὸ τοῦ στερώματος, καὶ κατενόησα καὶ ἶδον ἔξουσίας μεγάλας καὶ φοβερὰς πλήρεις ἐργῆς, καὶ διὰ τοῦ στόματος αὐτῶν φλόγα πυρὸς ἔξερχομένην, καὶ πυρίνην ἐσθῆτα ἡμφιεσμένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐπὶ τὰς ψυχὰς τῶν ἁμαρτωλῶν ἐν τῇ ὥρᾳ τῆς ἀνάγκης· οὐ γὰρ ἐπίστευον ὅτι κρίσις ἐστὶν καὶ ἀνταπόδοσις.
¹² καὶ ἀνέβλεψα εἰς τὸν οὐρανόν, καὶ ἶδον ἄγγελους, ὧν τὰ πρός-

¹¹ ἐπερώτησα ita uterque. Paulo post item uterque ἐπηρώτησα | ὅτι supplevi; uterque omittit. Priora usque τελείωσιν αὐτῶν Syrus his reddit: Again, after these things, I saw one of the spiritual ones coming unto me, and he caught me by the Holy Ghost, and carried me to the third heaven. And the angel answered and said unto me: Follow me, Paul, that I may shew unto thee the place of the saints, that thou mayest know whither they go, when they depart from the world. Post haec de suo addit: Then I will carry thee to the abyss beneath and shew thee the souls of sinners, where they dwell after the resurrection; that thou mayest know, O Paul, what will be their reward. Jam vero pergit cum Graecis, nisi quod alia intrudit, alia mutat: And I followed the angel, who made known to me all these things; and he carried me above, and I looked upon the firmament of heaven; and I saw that there were there principalities who had been in the world; and there were there spirits of deception, who lead astray the heart of the sons of men from God; and there are the evil spirits of accusation and fornication and the love of money, and all those things in which they walked; and, behold, they are gathered for witness; even all the evil spirits that are under heaven. And I saw there angels in whom there is no mercy; and their faces were full of wrath; every tooth they had protruded from their mouths, and their eyes sparkled like lightning; and the hair of their heads was thick and very strong; and as it were a flame of fire proceeded from their mouths. And I inquired of the angel who was with me, and said: What are these, my Lord? and he said to me: These are angels in whom there is no mercy, who are sent after the souls of sinners and the wicked, after those who had not repentance before they departed out of the world; who did not believe our God, nor wait for his salvation, that there might be unto them a Helper.

¹² ἶδον cum Monac; Amb εἶδον. Syrus: And again I saw above, on high, other angels, whose faces shone like the sun, and they had bound their loins with girdles in the likeness of gold and pearls, and they held in their hands crowns, and the seal of God was upon them, and they were clothed with gar-

ωπα ἑλαμπον ὡς ὁ ἥλιος, περιζωσμένους ζώνας χρυσᾶς, κατέχοντας βραβεῖα ἐν ταῖς χερσὶν αὐτῶν, ἐν οἷς ἦν τὸ ὄνομα κυρίου ἐγγεγραμμένον, πεπληρωμένους πάτης πραότητος καὶ ἐλεύσε· καὶ ἐπηρώτησα τὸν ἄγγελον· τίνας εἰσὶν οὗτοι; καὶ ἀποκριθεὶς εἶπέν μοι· οὗτοί εἰσιν οἱ ἀποστελλόμενοι ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως ἐνεργεῖν τὰς ψυχὰς τῶν δικαίων, οἵτινες ἀταράχως πρὸς τὸν θεὸν πορεύονται. ¹³ καὶ εἶπον τῷ ἄγγέλῳ· θελω ἰδεῖν τὰς ψυχὰς τῶν δικαίων καὶ τῶν ἀμαρτωλῶν, πῶς ἐξέρχονται ἐκ τοῦ κόσμου. καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν. καὶ ἔβλεψα, καὶ ἶδον ὅλον τὸν κόσμον ὡς οὐδὲν ἐνώπιόν μου ἐκλειπούτα. καὶ εἶπον τῷ ἄγγέλῳ· τοῦτό ἐστιν τὸ μέγεθος τῶν ἀθροήπων; καὶ εἶπέν μοι· ναί· οὕτως γὰρ ἐκλείπει πᾶς ἄδικος. καὶ ἔβλεψα, καὶ ἶδον νεφελην πυρὸς ἐφηπλωμένην εἰς πάντα τὸν κόσμον, καὶ εἶπον· τί ἐστιν τοῦτο, κύριε; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ ἀδικία ἡ συμμεμιγμένη τῇ ἀπωλείᾳ τῶν ἀμαρτωλῶν. ¹⁴ ἐγὼ δὲ ἔκλαυσα καὶ εἶπον τῷ ἄγγέλῳ· ἤθελα ἰδεῖν τὰς τῶν

ments, and the name of the living God was stamped upon them, and they were united in humility and love. And I inquired of the angel who was with me: What are these, my Lord? and he said: These are angels of righteousness, who are sent after the souls of the righteous. (Quae iam sequuntur, a Graecis: οἵτινες ἄταρ. πρ. τ. ὁ. κορ. satis differunt.) And I said to the angel who was with me: Is this the way of every man unto God? and he said: Yes. And again he said unto me: As for the righteous, when they depart from the world, these angels come unto them and are their helpers. They have no fright and do not fear, when these go forth to meet them, and they carry them before the throne of God.

¹³ Inter ἶδον et ὅλον τ. κόσμ. in Amb spatium trium fere verborum est; nihil vero eiusmodi in Monac | uterque ἀδικία. Syrus: Then I said to the angel who was conversing with me: O my Lord, wilt thou not grant to me an opportunity that I may see the souls of the righteous, how they depart out of the world? and he said: Come thou, Paul, and I will shew thee as I have said. Then I looked, and I saw all the earth and the creatures upon it; and they appeared as nothing, and did not exist. And I said: Is this the creation? and are these men, and the abundance of the world? and the angel said unto me: These are sinners, who sin from morning until evening. Then I saw as it were a dark cloud spread over all the world; and I said to the angel who was with me: What is this, O my Lord? and he said unto me: This is the iniquity mixed with the prayer of the sons of men; who, when they pray, in their heart ponder evil; and the light of their prayer becomes darkness.

¹⁴ ἔξόδους ex coniectura addidimus; simile enim quid excidisse apparet | καὶ λέγει μοι usque ἔργους θανάτου: haec ad fidem Syri supplenda iudicavimus. Vi-

δικαίων καὶ τῶν ἁμαρτωλῶν ἐξόδους, ποίῳ σχήματι ἐξερχονται
ἐκ τοῦ κόσμου. [καὶ λέγει μοι ὁ ἄγγελος· Παῦλε, βλέπον κάτω

deutur autem verba καὶ λέγει μοι ὁ ἄγγελος, et hoc loco et infra scripta caussam erroris praeibuisse | εἰς ταῦτό ἐν τῇ cum Monac: Amb εἰς ταῦτόν τῇ | λέγων: ita uterque. Syrus: And I, Paul, groaned and I wept. Then I said unto him: O my Lord, wilt thou not grant that I may see in what manner the souls of the righteous and of the wicked depart out of this world? and he said unto me: Paul, look down and see the thing which thou requestest. And I looked and saw, and beheld one of the sons of men fallen nigh unto death. And the angel said unto me: This is a just one and righteous in all his works. And I saw everything which he did for God standing before him in the hour of his departure from the world. Then I, Paul, perceived that he was righteous who was now dying; and he found for himself rest, even before dying. And there approached him wicked angels — when a righteous one departs, they do not find a place by him — and those good angels ruled over that righteous one. And they drew out of him the soul, while alluring it with rest; and again they restored it to him, while inviting it and saying: O soul, be assured, as for this thy body, O holy one, thou wilt return into it in the resurrection, and thou wilt receive the promises of the living God with all the saints. Jam sequuntur quae in Graeco textu non habent quibus respondeant. Sunt autem eiusmodi ut vix soli interpreti Syro adscribenda videantur. Then that soul was carried from the body; and they inquired after its health, as though it had grown up with them; and they took delight with it in love; and they said unto it: Blessed art thou, O happy soul, which every day didst perform the will of God, and now takest delight in pleasures. And there came to meet it he who was its guardian in its life, and said to it: O soul of mine, be of good courage, and be joyfull, and I will rejoice over thee that thou hast done the will of our Lord all the days of the life; and I carried thy good works, by day and by night, before God. And again I turned and said to my soul: Do not fear, in that behold thou seest a place thou hast never seen. And while I was beholding these things, that spirit was lifted up, from the earth, that it might ascend to heaven. And there went out to meet it wicked powers, those that are under heaven. And there reached it the spirit of error and said: Whither dost thou presume, O soul? and art thou running that thou mayest enter heaven? Stop, that we may see; perhaps there is in thee something that belongs to us, that we may narrate a little. And that soul was bound there; and there was a fight between the good angels and the evil angels. And when that spirit of deception saw, it bewailed with a loud voice and said: Woe unto thee, O soul, that we have found in thee nothing of ours! and lo, all the angels and the spirits are helping thee against us, and behold these all are with thee; thou hast passed out from us. And there went forth another spirit, the spirit of the tempter, and the spirit of fornication; and they came to meet it; and when they saw it, they wept over it and said: How was this soul escaped from us! It did the will of God on earth, and behold the angels help it and pass it, and pass it along from us. And all the principalities and evil spirits came to meet it, even unto it; and they did not find in it anything that was from them; and they were not able to do anything to it; and they gnashed their teeth upon that soul and said: How hast thou escaped from us? And the angel which conducted it in life answered

καὶ ἶδε τὸ αἰτούμενον. καὶ ἐβλεψα, καὶ ἶδον ἓνα ἐκ τῶν υἱῶν τῶν ἀνθρώπων πίπτοντα ἐγγὺς θανάτου.] καὶ λέγει μοι ὁ ἄγγελος· οὗτος δίκαιός ἐστιν, καὶ ἰδοὺ πάντα τὰ ἔργα αὐτοῦ παρῆστησαν αὐτῷ ἐν τῇ ὥρᾳ τῆς ἀνάγκης. καὶ παρεγένοντο ἀγαθοὶ ἄγγελοι, ἅμα δὲ καὶ οἱ πονηροί. καὶ οἱ μὲν πονηροὶ οὐχ εὗρον τόπον ἐν αὐτῷ, οἱ δὲ ἀγαθοὶ ἐκυρίευσαν τῆς ψυχῆς τοῦ δικαίου, καὶ εἶπον πρὸς αὐτήν· ἐπίγνωθι τὸ σῶμα, ὅθεν ἐξέρχῃ· δεῖ γάρ σε πάλιν ὑποστρέψαι εἰς ταῦτὸ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς ἃ ἐπηγγείλατο ὁ θεὸς τοῖς δικαίοις. οἱ δὲ ἀγαθοὶ ἄγγελοι οἱ παραλαβόντες τὴν ψυχὴν τοῦ δικαίου ἡσπάσαντο αὐτήν ὡς γνώριμον οὖσαν. καὶ ἐπορεύθη σὺν αὐτοῖς, καὶ ἐξῆλθεν τὸ

and said unto them: Return, O ye mortified ones; ye have no way of access to it; with many artifices ye enticed when it was on earth, and it did not listen to you. And after this I heard the voice of myriads of angels praising God and saying: Rejoice and be glad, O soul; be strengthened and do not fear. And they marvelled much at the soul, when they saw it holding the seal of the living God in its hand. And thus they were giving it heart and saying: We all rejoice over thee, that thou hast done the will of thy Lord. And they carried it and placed it before the throne of the living God, while they all rejoiced with it. And there was a great cessation; afterwards silence reigned for a considerable time. And afterwards the angels ceased to wit, those angels that worshipped before the footstool of God with that soul. And there began the angel, who was the guide of that soul, and said: O Lord God, merciful and compassionate, remember this soul and do not forget it; and do unto it according to the abundance of thy mercy and according to thy right judgments. And a voice was heard, saying: He is just. And the spirit of the Lord, the same which guided it in life, said: I am that spirit of life that dwelt in it, and I found to myself rest. Do unto it, O Lord, according to thy right judgments. And a voice was heard, saying: As that did not distress thee, we will not distress that; and as it shewed mercy, we also will shew unto it mercy. And they committed it to Michael, the chief of the angels, the same who stands at the door of life; and he commanded it that it should carry it to Paradise, to remain until the day on which it shall return to its body, in the resurrection; and it shall take delight with its body, in that everlasting bliss and delight with the saints. And after this I heard a voice, saying: Righteous art thou. O Lord, and very right thy judgments, and with thee there is no partiality. This was the voice of the myriads of the adoring Cherubim and the holy Seraphim. And I saw twenty-nine aged ones, who were adoring and praising and saying: Thou art righteous, O Lord, and very right are thy judgments, and there is not with thee partiality; and thou rewardest every man according to his works. And the angel who was with me answered and said: Dost thou know, Paul? every man who doeth good findeth for himself rest when he goeth out from the world; and everything excellent and good is rewarded.

πνεῦμα εἰς ἀπάντησιν αὐτῶν λέγων· δεῦρο, ψυχή, εἰσελθε εἰς τὸν τόπον τῆς ἀναστάσεως, ὃν ἡτοίμασεν ὁ θεὸς τοῖς δικαίοις αὐτοῦ.
¹⁵ καὶ εἶπεν πρὸς με ὁ ἄγγελος· βλέψον εἰς τὴν γῆν κάτω καὶ θεώρησον τὴν ψυχὴν τοῦ ἀσεβοῦς, πῶς ἐξέρχεται ἐκ τοῦ σκηνώματος αὐτῆς, ἥτις ἐπαρόργισεν τὸν θεὸν λέγουσα· φάγωμεν καὶ πίωμεν· τίς γάρ ἐστιν ὁ καταβάς εἰς τὸν ᾄδην καὶ ἀναβάς καὶ ἀναγγεῖλας ὅτι ἐστὶν κρίσις καὶ ἀνταπόδοσις; καὶ προσέσχον, καὶ ἰδὼν πάντα τὰ ἔργα αὐτοῦ, ἃ ἐποίησεν, σταθέντα ἔμπροσθεν αὐτοῦ. καὶ ἦλθον οἱ πονηροὶ ἄγγελοι καὶ οἱ ἀγαθοί. οἱ οὖν ἀγαθοὶ οὐχ εὗρον τόπον ἀναπαύσεως ἐν αὐτῇ· οἱ δὲ πονηροὶ ἐκυρίευσαν αὐτῆς λέγοντες· ὦ ταλαίπωρε ψυχή, πρόσχες τῇ σαρκί σου· ἐπίβηθι πόθεν ἐξέρχῃ· δεῖ γάρ σε ὑποστρέφαι εἰς τὴν σάρκα σου ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως, ἵνα ἀπολάβῃς τὰ ἄξια τῶν ἀμαρτημάτων σου. ¹⁶ αὐτῆς δὲ ἐξελεύσεως ἐκ τοῦ σκηνώματος

¹⁵ ἐπαρόργισεν uterque ἐπαροργήσεν. Syrus: And the angel said: Look down, Paul, and see. And I looked down and saw, and behold another soul departing from the body. And I said unto him: O my Lord, whose soul is this? and he said unto me: Know thou that this man was wicked; and he provoked God by day and by night, while he said: There is nothing else for us in the world, except that we eat and drink with the young. For who has gone down to hell and come back, or told us that there is a judgment? And I saw that bitter hour; and I saw all his wickedness coming before him and after him, while it encompassed him before his eyes; and I saw that hour embittered to him from the judgment that was to come. And that man was saying: O that I had not been born, nor brought forth in the world! And I saw that the good angels descended to meet him, and they looked upon him and saw darkness encompassing him round about, and the foul odour of his evil deeds, so that they could not come nigh unto him; and there came also those evil angels. When that soul saw both parties, it was shaken. And those good angels saw that it had not one good work; and when they fled away from it, those evil angels took the rule over it and pulled it out in severe anger and haste. And when it went out, they turned it back three times, saying unto it: Look, O miserable soul, upon thy body and think of thy house; as for that from which thou departest, again wilt thou return unto it in the day of the resurrection, and thou wilt be recompensed, all that is proper, for thy wickedness.

¹⁶ προσέτρεχ. αὐτῇ sic uterque, item πορεύει: | uterque ὁ σὺν κατ' ἐκίστην | ἀπόλεσας: sic uterque | παροικήσασα κακοῖς: in utroque scriptum παροικήσασα κακῶς. Syriaca sic: And when they pulled it out, that daring one groaned in bitterness; and the angel who had conducted it in life ran before it, saying unto it: O miserable soul, I am, thy angel that carried thy sins, day and night, before God. How often did I say unto thee: Do not despise the commandments of thy Lord. If I had power over myself, I would not do service for thee; no,

προέτρεχεν αὐτῇ ὁ σὺνήθης ἄγγελος αὐτῆς, λέγων πρὸς αὐτήν·
ταλαίπωρε ψυχή, ποῦ περιεύει; ἐγὼ εἶμι ὁ καθ' ἐκάστην ἡμέραν

not one hour in a day; but I have not power over myself; for he who created thee in his image and his likeness, he commanded us that we should do service for you; for God himself in kindness waited that, peradventure, ye would turn and not perish. Come, o soul; thou didst not awake in regard to the righteous judge, him who casts not aside any man; but every one is rewarded according to his work. Know thou, o soul, that from this time onward I will be a stranger unto thee. And that miserable soul was made ashamed, and its own angel distressed it. And when it arrived at the door of the firmament, that soul saw hosts of the wicked one, and it beheld those hosts that they placed a weight on its weariness, error and accusation and the spirit of deceiving. And when they came unto it, they said: O soul, whither wilt thou flee? O miserable soul, stop, that we may see if there is anything of ours. And when they saw it, they rejoiced and said: Yes, yes, there is in thee, and thou art altogether ours; now we know that even thine angel cannot help thee and save thee out of our hand. And the angel answered and said: Know ye that it is a soul of the Lord, and he will not cast it aside; neither will I surrender the image of God into the hand of the wicked one. The Lord supported me all the days of the life of this soul, and he can support me and help me, and I will not cast it off until it go up before the throne of God on high. When he shall see it, he hath power over it, and will send it whither he pleases. And when these things took place, behold a voice was heard from heaven, saying thus: Bring up that soul, which despised the word of the living God. And when it entered heaven, the ranks of angels saw it, they all exclaimed with one voice and said: Woe unto thee, O miserable soul, what answer hast thou for thy works? or how wilt thou render to the living God an answer for thine iniquity? Woe unto thee, when the angels worship him, what will be thy answer unto him who poured out upon thee his mercies, upon thee, by night and by day. And the angel of that soul answered and said: All ye, my friends, ask, pray and beseech God, that this soul may be taken from us and from our midst; for, lo, we are tormented by the stench of its odour. For ye perceive that from the time it came in among us, the odour of its stench hath passed upon all of us. And those angels who were with the angel of that soul, made supplication, and afterward it ascended to heaven. Then they brought it before the throne of God, and it worshipped before him. And the angel stood in fear before God, and saying: O Lord God, merciful and compassionate, the just judge; thou, O Lord, knowest this miserable soul; I am its angel, who performed for it service. I have been greatly distressed by the side of it. Do unto it, O Lord, according to thy mercies and thy just judgments. Thus also said the spirit of God: I am the spirit of Life, who have been with it and dwelt in it. I found in it no rest. Thou knowest, O Lord, that it hath afflicted me and distressed me, and not in the least hath it remembered thy commandments, O Lord, even for one hour. Do unto it, O Lord, according to thy just judgments. And lo a voice, saying: Where are thy fruits that I gave unto thee, that thou shouldst eat and take pleasure? Have I placed a difference between thee and the righteous? Have I not caused the sun to rise on them and on thee? And its mouth was stopped, and it had no answer. Then I heard ano-

ἀπογραφόμενος τὰς ἁμαρτίας σου. ἀπέλεσας τὸν καιρὸν τῆς μετανοίας· κατασχύνῃσι σφόδρα. ὅτε δὲ ἔφθασεν, ἴδον αὐτὴν πάντες οἱ ἄγγελοι καὶ ἀνεβήσαν μιᾷ φωνῇ λέγοντες· οὐαί σοι, ταλαίπωρε ψυχὴ· ποίαν ἀπολογίαν ἔλθεις δοῦνα· τῷ θεῷ; καὶ εἶπεν ὁ ἄγγελος τῆς ψυχῆς ἐκείνης· κλαύσατε αὐτὴν ἅπαντες ἅμα ἐμοί. καὶ προσελθὼν ὁ ἄγγελος προσεκύνησεν τῷ κυρίῳ λέγων· κύριε, ἰδοὺ ἡ ψυχὴ ἡ παροικήσασα κακοῖς ἐν τῷ βίῳ αὐτῆς καὶ ἐν τῇ ζωῇ αὐτῆς τῇ προσκαίρῳ· ποίησον αὐτῇ κατὰ τὸ κρίμα σου. καὶ ἐγένετο φωνὴ πρὸς τὴν ψυχὴν ἐκείνην λέγουσα· πού ἐστὶν ὁ κάρπος τῆς δικαιοσύνης σου; ἡ δὲ ἐφωμώθη, μὴ ἰσχύουσα δοῦναι ἀπόκρισιν. καὶ πάλιν ἐγένετο φωνὴ πρὸς αὐτήν· ὅστις ἠλέησεν, ἐλεηθήσεται· ὅστις οὐκ ἠλέησεν, οὐκ ἐλεηθήσεται. παραδοθήτω ἡ ψυχὴ αὕτῃ ἀνίλεω ἄγγελω Ἰεμελούχῳ καὶ βληθήτω εἰς τὸ σκότος τὸ ἐξώτερον, ὅπου ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ ἐγένετο φωνὴ ὡς μυριάδων λέγουσα· δίκαιος εἶ, κύριε, καὶ δικαία ἡ κρίσις σου. ¹⁷ καὶ ἔτι

ther voice, saying: Just, o Lord, and right are thy judgments; and there is in them no partiality; for as for every one who hath practised mercy, the mercy he hath practised will be shewn unto him in the day of judgment. And afterward, there went forth a command against that miserable soul, that it should be delivered unto the angel which was stationed over torment, and that he should carry it into outer darkness; that it might be tormented there, until it return to its house in the resurrection; and then it and its body should receive torment together, as they sinned here. Again I heard a voice which said: Righteous art thou, o Lord, and very right are thy judgments.

¹⁷ ἵνα (Monac ἵν) ἂν εἰ ἐτ λανθάνειν: ita in utroque legitur, quae scripturae barbaries vix tolerabilis videtur | οἷδας: codd. εἷδας | τρέχουσιν: uterque τρέχον | ἐάν ἔλθῃ ὁ (Amb om) ἄγγελος etc. haec vix sana vel integra sunt | ἀμαρτημάτων secundo loco pro ἁμαρτιῶν substituimus, quod tuentur codices. Conferenda huc Syrus haec habet: And when they brought that soul, it wept and said: O God, merciful and just and righteous and right in all thy works, there are seven days since I departed from my body, and I have been delivered to angels, and they have carried me to dreadful places, and there tormented me these days. And a voice came unto it, saying: If thou hadst practised mercy, mercy would have been unto thee. On this account the day thou wast carried off, there was no mercy for thee. And that miserable soul said: I have not sinned, O Lord! Then anger burned against that soul, and the just judge went forth and said: O angel of this soul, come and make known all its works. And he stood in great fear; and the angel held in his hand the like of a writing and said: Behold the sins of this soul in my hand, from the day it was fourteen years old until this day. And behold a voice saying: Unto thee I say, O miserable soul, if thou hadst repented before thy

ἴδον, καὶ ἰδοὺ ἄλλη ψυχὴ ἦγετο ὑπὸ ἀγγέλου, καὶ ἐκλαιεν λέγουσα· ἐλήθσόν με, ὁ δίκαιος κριτής, καὶ ῥύσαί με ἐκ χειρὸς τοῦ ἀγγέλου τούτου, ὅτι δεινὸς καὶ ἀνελεήμων τυγχάνει. καὶ ἦλθεν φωνὴ πρὸς αὐτὴν λέγουσα· πάντως ἀνελεήμων ἐγένου, καὶ διὰ τοῦτο οὕτως παρεδόθης τῷ τοιούτῳ ἀγγέλῳ· ὁμολόγησον τὰς ἀμαρτίας σου, ἃς ἐποίησας ἐν τῷ κόσμῳ. καὶ εἶπεν ἡ ψυχὴ ἐκείνη· οὐχ ἥμαρτον, ὁ δίκαιος κριτής. καὶ εἶπεν ὁ κύριος πρὸς τὴν ψυχὴν ἐκείνην· ἀμὴν δοκεῖς ἵνα ἂν εἰ εἰς τὸν κόσμον, καὶ λανθάνειν τοὺς ἀνθρώπους· οὐκ οἶδας ὅτι, ἡνίκα ἂν τις τελευτήσῃ, ἔμπροσθεν τρέχουσιν αἱ πράξεις αὐτοῦ καὶ τε ἀγαθαὶ καὶ τε πονηραὶ εἰσιν; καὶ ταῦτα ἀκούσασα ἐφιμώθη. καὶ ἤκουσα τοῦ κριτοῦ λέγοντος· ἐὰν ἔλθῃ ὁ ἄγγελος ἐπὶ χεῖρας ἔχων τὸ χειρόγραφον τῶν ἀμαρτημάτων σου. καὶ λέγει πρὸς τὸν ἄγγελον ὁ κριτής· σοὶ λέγω τῷ ἀγγέλῳ, πάντα ἔασον, λέγε ἃ ἔπραξεν πρὸ πέντε ἐτῶν τῆς τελευτῆς αὐτοῦ. κατ' ἐμοῦ σοι ὁμνύω, ὅτι τῷ πρώτῳ αἰῶνι τῆς ζωῆς αὐτοῦ λήθη ἐγένετο πάντων τῶν προγεγονότων αὐτοῦ ἀμαρτημάτων. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν· κύριε, κέλευσον παραστῆναι τῶν ἀγγέλων τὰς ψυχάς. ¹⁸ καὶ

death, I would not have remembered even one of thy sins: if thou hadst repented three months or three days before now, I would not have remembered even one of thy sins. And now I swear by my angels and by the strength of my arm, if one hour before thy death thou hadst repented, I would have received thee. But order that the angel of such and such a soul come and bring hither the souls with them.

¹⁸ Græciis hac sectione scriptis plerisque satis respondent Syriaci: And in the same hour they stood before God; and that soul recognized those souls against whom it had sinned. And lo a voice saying: Lofty and fearful one, behold thy servants standing before thy majesty. Then that soul said: This soul hath not ceased, and sleep hath not entered its eyes, until it killed that soul; and it shed blood upon the earth, and with another soul it committed adultery, and then it committed the sin of abortion upon it. Then said the judge: Thou knowest, O miserable soul, that as for every one who committeth wrong on a companion, if he dies first, I keep him until his murderer and his enemy come; then they will stand before the just judge, an every man will be rewarded according to his works. And God commanded that that soul be committed to the hand of the angel for the lowest Tartaros, and there be tormented until the resurrection. And when these things took place, I heard a voice, saying: Just and right is the judgment of God. And again was there another voice of myriads of angels praising God and saying: Righteous art thou, O Lord, and very right are thy judgments; and there is no partiality with thee.

αὐτῇ τῇ ὥρᾳ παρίστησαν. καὶ εἶπεν ὁ κύριος τῆς ψυχῆς ἐκείνης· ἐπίγνωθι τὰς ψυχὰς ταύτας, καὶ εἰ τι ἡμάρτες εἰς αὐτάς. ἡ δὲ ἀποκριθεῖσα εἶπεν· κύριε, οὐ πεπλήρωται ἐνι αὐτὸς ἀρ' οὐ τὴν μίαν ἐφόνευσα καὶ οἶκησα μετὰ τῆς ἄλλης. οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἡδίκησα αὐτήν. καὶ εἶπεν ὁ κύριος πρὸς αὐτήν· οὐκ οἶδας ὅτι ὁ ἀδικῶν τινὰ ἐν τῷ κόσμῳ, ὅταν τελευτήσῃ, φυλάττεται εἰς τὸν τόπον ἕως οὗ ὃν ἡδίκησεν ἔλθαι, καὶ ἀμφοτέρω ἐνώπιόν μου κριθήσονται, καὶ ἕκαστος ἀπολάβει κατὰ τὰ ἔργα αὐτοῦ; καὶ ἤκουσα φωνῆς λεγούσης· παραδοθήτω ἡ ψυχὴ αὕτη Ταρταρούχῳ ἄγγέλῳ, καὶ φυλαττέσθω ἕως τῆς μεγάλης ἡμέρας τῆς κρίσεως. καὶ ἤκουσα φωνῆς ὡς μυριάδων λεγόντων· δίκαιος εἰ σύ, κύριε, καὶ δικαία ἡ κρίσις σου.

¹⁹ Καὶ λέγει πρὸς με ὁ ἄγγελος· ἴδες ταῦτα πάντα; καὶ

¹⁹ Verba καὶ ἀπεκρίθη et Σύρας ipsi supplevimus | χρυσέην, χρυσεύς, χρυσέας cum Monac, nisi quod habet -εὴν, -εούς. Amb χρυσωὴν, χρυσσοῦς, χρυσσάς | ἐπερώτησα ex utroque edidimus | Ante ἀγγέλων Monac habet εἰσόντων, Amb εἰσόν τόν. Ex hac scriptura non tam σταν απο (υπο) των quam participationem ut εἰσιόντων, ἐλθόντων [των] eliciendum videtur. Postea in utroque codice est γνωρίζονται, sed ω et ο saepe in utroque confusa sunt. Ex Syro interprete huc spectant haec: Then said unto me the angel who was with me: Dost thou see all these, Paul? and I said unto him: I see, O my Lord. And he said unto me: Follow me, and I will shew thee the place of the righteous. And I followed the angel, and he took me and caused me to fly, and carried me up to the third heaven. Then he placed me at a door; and I looked upon the door, and saw the likeness of fine gold; and before it two posts like adamant, and two tablets of gold above them, and they were full of writings. And the angel who was with me turned and said unto me: Do not fear, Paul, to enter this door; for every man is not permitted, only those in whom there is great purity, and in whom evil dwells not. And I inquired of the angel who was with me, and said unto him: Why are these writings inscribed on those tablets? and he answered and said unto me: These are the names of the righteous, as our Lord said to his disciples: Rejoice not that devils are subject unto you, but rejoice that your names are written in heaven. These are they who praise God with all their hearts, and on earth are sojourners. I inquired of him: O my Lord, are their names written while they are on earth? and he answered and said unto me: Yes; not only are their names written, but their works from day to day: the angel, their minister, brings tidings of their works every day from morning to morning; they are known to God by their hearts and their works. And after they are recorded, if there happen to them a matter of sin or deficiency, it is purified by chastisement, according to their sin; that there be not unto them any defect in their strivings. They are known through the angel who performed for them service before they had departed from the world.

ἀπεκριθὴν· ναί, κύριε. καὶ πάλιν εἶπέν μοι· δεῦρο ἀκολουθεῖ μοι, καὶ ὕποδείξω σοι τὸν τόπον τῶν δικαίων. καὶ ἠκολούθησα αὐτῷ, καὶ ἔστησέν με πρὸ τῶν θυρῶν τῆς πόλεως. καὶ ἶδον πύλην χρυσέην, καὶ δύο στύλους χρυσεύς ἔμπροσθεν αὐτῆς, καὶ δύο πλάκας χρυσέας ἐπάνω αὐτῆς πλήρεις γραμμάτων. καὶ εἶπεν πρὸς με ὁ ἄγγελος· μακάριος ὅστις εἰσέλθῃ εἰς τὰς θύρας ταύτας, διότι οὐ πάντες εἰσέρχονται, εἰ μὴ μόνον οἱ ἀπλότητα ἔχοντες καὶ ἀκακίαν καὶ καρδίαν καθαρὰν. καὶ ἐπερώτησα τὸν ἄγγελον· τίνας ἕνεκεν τὰ γράμματα κεχάρακται ἐν ταῖς πλάξιν ταύταις; καὶ εἶπεν πρὸς με· ταυτά εἰσιν τὰ ὀνόματα τῶν δικαίων καὶ τῶν λειτουργούντων τῷ θεῷ. καὶ εἶπον πρὸς αὐτόν· ὥστε τὰ ὀνόματα αὐτῶν ἐγγέγραπται ἐν αὐτῷ τῷ οὐρανῷ ἔτι ζώντων αὐτῶν; ὁ δὲ ἄγγελος εἶπέν μοι τῶν ἀγγέλων γνωρίζονται παρὰ τῷ θεῷ οἱ τοιοῦτοι καλῶς λειτουργοῦντες. ²⁰ καὶ εὐθέως ἀνέβη ἡ πύλη, καὶ ἐξῆλθεν ἄνθρωπος πεπολιωμένος εἰς ἀπάντησιν ἡμῶν, καὶ εἶπεν πρὸς με· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. καὶ κατεφίλησέν με ἱλαρῶ τῷ προσώπῳ σὺν δάκρυσιν. καὶ εἶπον πρὸς αὐτόν· πάτερ, τί κλαίεις; καὶ εἶπέν μοι· ὅτι

²⁰ ἀγατὰ ex Monac est; Amb om | ἐπερώτησα: sic uterque. Graecis satis respondent Syriaca, quamvis ex more interpretis passim amplificata sicut: And when we entered within through the gate into the city, there came forth an angel unto us, whose face was shining like the sun; and he embraced me and kissed me and said: Peace be unto thee, O beloved of our Lord, and he manifested unto me a face of love. Then I groaned and was sad and wept, and I said: O my Lord, why weepest thou? and he groaned and said unto me: Yes, master, to weep is needful for me, and to be sad about the race of the sons of men; for many and great are the good things and blessings which God has made ready for them; and so great also are the promises which he desires to grant them; but they cut themselves off, and know not, and keep not the commandments of our Lord; and all of them are not worthy of those boons and blessings. And I said to the angel who was with me: Who is this, master? This is Enoch, the scribe of righteousness. Quae jam sequuntur, de suo interpretem addidisse patet; Eliam enim ipse scriptor post demum in scenam facit prodire. Sequuntur autem haec: Then I entered within that place, and I beheld there great: Elijah coming toward us; and he drew near and gave me a salutation, rejoicing and delighted. Then he turned and wept, and he said unto me: Art thou Paul? Thou shalt receive the reward of thy toils and thy teachings which thou hast done laboriously for mankind, and turned them unto life. Behold, O my son Paul, how great are the promises of God and his blessings! a few only of men deserve them, a very few of mankind; for few are they who enter these places which thou beholdest.

πολλά ἀγαθὰ ἡτοίμασαν ὁ θεὸς τοῖς ἀνθρώποις, καὶ οὐ ποιεῦσιν τὸ θέλημα αὐτοῦ, ἵνα τούτων ἀπολαύσωσιν. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστὶν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν Ἐνὼχ ὁ μάρτυς τῆς ἐσχάτης ἡμέρας.²¹ καὶ λέγει μοι ὁ ἄγγελος· βλέπε, ὅσα σοι ὑποδεικνύω ἐν τῷ τόπῳ τούτῳ, μὴ ἀναγγέλλῃς αὐτά, πλὴν ἅπερ λέγω σοι. καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ, οὗ ἡ ἀρχὴ ἐστήρικτο εἰς τὸν κύκλον τοῦ οὐρανοῦ· ὁ δὲ ποταμός ἐστιν οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν. καὶ λέγει μοι· οὗτος ὁ ποταμός ὡκεανός ἐστιν. καὶ ἦν ἐκεῖ φῶς μέγα. καὶ εἶπα· κύριε, τί ἐστὶ τοῦτο; καὶ εἶπέν μοι· αὕτη ἐστὶν ἡ γῆ τῶν πραέων. ἡ οὐκ οἶδας ὅτι γέγραπται· μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν; αἱ οὖν ψυχαὶ τῶν δικαίων ἐν τῷ τόπῳ τούτῳ φυλάττονται. καὶ εἶπα τῷ ἄγγέλῳ· πότε οὖν φανεραὶ γενήσονται; καὶ εἶπέν μοι· ὅταν ἔλθῃ ἐν τῇ ἡμέρᾳ τῆς ἀναστάσεως καὶ καθίσῃ ὁ κριτὴς· τότε οὖν προστάξει καὶ ἀποκαλύψει τὴν γῆν, καὶ αὐτὴ ἀναλάμψει, καὶ ἀναπάνωσιν ἐν αὐτῇ οἱ ἅγιοι καὶ κατατρυφήσωσιν ἐν τοῖς ἀγαθοῖς τοῖς ἀποκειμένοις ἀπὸ καταβολῆς κόσμου.²² καὶ ἦσαν παρὰ τὸ χεῖλος τοῦ πο-

²¹ σοι prim. supplendum duximus | ἀποκαλύψει τ. γῆν: in edd. scriptum est ἀποκ. τὴν πρώτῃν | ἀναπάνωσιν et κατατρυφήσωσιν: hanc codicum scripturam tolerabilem iudicavimus. Syriaca vide ad sectionem 22.

²² πλήρεις (uterque -ρις) bis: hunc soloecismum ex utroque edidimus | οὐ πάντ. δὲ ex Monac; Amb om δὲ | ἐάν τις μετανοήσῃ ex Monac; Amb -νοήσῃ.

Quae sectionibus 21 et 22 leguntur, Syrus rursus libere transformavit: And the angel who was with me answered and said unto me: Whatever I shew thee in his place, reveal not on earth unto the sons of men; for flesh and blood understand not the life which is after the resurrection; but after the resurrection they shall know. And I saw there things unutterable by a tongue of flesh. And I looked upon that land, and I saw that there was in it a river of water, and it had on its margins trees planted, on this side and on that side; and every one brings forth fruits, once every month; and these fruits are formed in all likenesses. And I saw there, in the east of that place, that it is the most desirable of all the creations of the living God; and that land was very light; and in it were trees of life, and they were full of fruit, from their root to their top. And the angel who was with me answered and said unto me: See these, O my son; God hath made ready these for those who are worthy of them. And again he said unto me: These are the promises which God hath promised to his saints; and know thou that there are seven times more than these; those which eye hath not seen nor ear heard, nor into the heart of a mortal have they entered. And behold I say unto thee, Paul, concerning the holy men who have departed out of the world. and have seen these promises. which God hath made ready,

ταμοῦ δένδρα πεφυτευμένα πλήρεις καρπῶν διαφόρων· καὶ ἐπέβλεψα ἐξ ἡλίου ἀνατολῶν, καὶ ἶδον ἐκεῖ δένδρα πανμεγέθη πλήρεις καρπῶν· ἦν δὲ ἡ γῆ ἐκεῖνη λαμπροτέρα ἀργυρίου καὶ χρυσοῦ, καὶ ἦσαν ἐν ταῖς φοίνιξιν ἐκαταίαις ἀναδενδράδες, καὶ μυρίοι ἀκρεμόνες καὶ μυρίοι βότρυες ἐφ' ἐκάστου κλήματος. καὶ εἶπα τῷ ἀρχαγγέλῳ· τί ἐστὶν τοῦτο, κύριε; καὶ λέγει μοι· αὕτη ἐστὶν ἡ ἀχέρουσα λίμνη, καὶ ἔσωθεν αὐτῆς ἡ πόλις τοῦ θεοῦ. οὐ πάντες δὲ συγχωροῦνται εἰσελθεῖν ἐν αὐτῇ, πλὴν ἐάν τις μετανοήσῃ ἀπὸ τῶν ἁμαρτιῶν αὐτοῦ· ὅταν δὲ μετανοήσῃ καὶ μετασταθῇ τοῦ βίου, παραδίδεται τῷ Μιχαήλ, καὶ βάλλουσιν αὐτὸν εἰς τὴν ἀχέρουσαν λίμνην, καὶ λοιπὸν εἰσφέρει αὐτὸν εἰς τὴν πόλιν τοῦ θεοῦ πλῆσιν τῶν δικαίων. ἐγὼ δὲ θαύμαστα, καὶ εὐλόγησα τὸν θεὸν ἐπὶ πᾶσιν οἷς ἶδον. ²³ καὶ εἶπεν πρὸς με ὁ ἄγγελος

that those same groaned and said: Why did such a word escape from our mouth? and they were meditating on some small word, why they had uttered it. And I saw men there rejoicing and exalting and praising the Creator; and I inquired of him: Who are these, master? and he said unto me: These were men who were married in the world and preserved their union, as God said unto them, and kept his commandments; and their bed was pure, and behold they have delight and rejoice for ever and ever. But as for virgins, and those who were persecuted from the world and hungered and thirsted for righteousness, God shall give unto them blessings more than these, O son. And behold I shew unto thee, O Paul. And after these things he carried me to the eastward of that place; and I saw there a river of water, and its waters were white, more so than milk; and he said unto me: Dost thou see these, Paul? and I said to the angel: What are these, O my Lord? and he said to me: This is the sea of the Eucharista (id quod ex miro interpretis errore fluxit). To the east of this sea is the city of Christ, and not every man is permitted to enter that city; that is the way with the men who have committed adultery and wickedness, and kept not his commandments; they will not enter into it. But if a man turn from them and repent of his iniquity before his death, just when he departs from earth, the angels bring him, and he worships before the throne of God, and he has the mark of repentance. And he is committed unto Michael, the chief of the angels, who conducts him over this sea of Eucharista, and introduces him to the city of Christ, and he is joined with those who sinned not. And I gave praise for what I saw.

²³ τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ ἰτα ε conjectura scripsimus. Eorum loco in utroque codice nihil est nisi ὥσπερ τὸ. Praeterea φῶς τοῦ κόσμου ex Monac est; Amb om φῶς τοῦ. Idem om τὸ ante πλάτος. Syrus: And the angel who was with me answered and said unto me: Come with me, and I will introduce thee into the city. And while I was standing by that sea of joy, he brought me unto a ship, and he placed me in it, and it resembled pure gold. And I saw a multitude of angels, more than three thousand, praising and singing and raising hallelujahs before me, until I arrived at the city of Christ. And those who dwell

λας· ἀκροῦσθαι μοι, ἵνα εἰσάξω σε εἰς τὴν πόλιν τοῦ θεοῦ καὶ εἰς τὸ φῶς αὐτῆς. τὸ δὲ φῶς αὐτῆς ὑπὲρ τὸ φῶς τοῦ κόσμου καὶ ὑπὲρ τὸ χρυσίον, καὶ τεῖχῃ ἐκύκλουν αὐτήν. τὸ δὲ μῆκος καὶ τὸ πλάτος αὐτῆς σταδίων ἑκατον. καὶ ἶδον δώδεκα πύλας κεκοσμημένας σφύδρα φερούσας εἰς τὴν πόλιν, καὶ ποταμοὶ τέσσαρες ἐκύκλουν αὐτήν, βέοντες μέλι καὶ γάλα καὶ ἔλαιον καὶ οἶνον. καὶ εἶπον τῷ ἀγγέλῳ· κύριε, τίνας οἱ ποταμοὶ οὗτοι; καὶ εἶπέν μοι· οὗτοι οἱ δίκαιοι ἐν τῷ κόσμῳ ὄντες οὐκ ἐχρήσαντο τούτοις, ἀλλ' ἐταπείνωσαν ἑαυτοὺς διὰ τὸν θεόν· ἐνταῦθα δὲ μυριοπλάσιον ἀντιλαμβάνουσιν.

¹¹ Ἐγὼ δὲ εἰσερχόμενος εἰς τὴν πόλιν εἶδον δένδρον λίαν ὑψη-

in it, when they saw me, rejoiced with great joy and came out unto me and escorted me in. And when I went within that city, there was there a great river; and that city was light, seven times more than the sun; and it had seven walls round about it, and twelve thousand strong towers within it; and between them every one was a furlong. And I said to the angel who was with me: What are these, O my Lord? and he said unto me: These are the towers which separate between the sons of men. And when I beheld, I wondered and was astonished at the glory of that country. Afterwards I saw the gates open in that part and adorned with everything comely. And there were four rivers round about it: one on the east, and one on the west, and one on the north, and one on the south. And I said unto the angel who was with me: What are these rivers, O my Lord? and he said unto me: These four rivers are the likeness of those which are on earth: Gihon and Pison and Euphrates and Tigris.

²⁴ ἔχοντα ex utroque est; item bis ἐπερώτησα. | οἱ συνερχόμενοι: codd. ὄσοι συνερχόμενοι. Syriaca: And I saw within the gates of that city great trees, which were very high; they had no fruits, but only leaves. And I saw a few men dwelling in the midst of those trees, who wept very much whenever a just man entered into the city; and they themselves were bowed down and tormented; and when I saw them, I wept, and said unto the angel who was with me: Who are these, who were not worthy to enter into the city? And the angel said unto me: It is more suitable for us to weep for these than for any men. And I answered and said: Wherefore, my Lord? And the angel said unto me: These were mourners and fasters, and they were occupied in prayer; but their heart was lofty before God, and they could not offer even one homage. Their heart was strong, and they supposed their business was going on well; they had not heard that God is opposed to the lofty, and giveth grace to the humble. And know thou, O Paul, that more than all men they praised themselves, and they gave to no man any salutation. To whom they pleased, they opened the door; but him to whom for God's sake it was necessary to open, on account of his being a stranger, they buffeted. This their high-mindedness hath prevented their entering in here. The Lord of glory, who was reviled by a cruel people, how did he bear all this, for the sake of the turning of one sheep, that it might not perish. Thou knewest how they ought to do. I declare unto thee, Paul, that these have taken more pains

λὸν πρὸ τῶν θυρῶν τῆς πόλεως μὴ ἔχοντα καρπὸν, καὶ ὀλίγους ἄνδρας ὑποκάτω αὐτοῦ, καὶ ἔκλαιον σφόδρα, καὶ συνέκυπτον αὐτοῖς τὰ δένδρα. καὶ ἰδὼν αὐτοὺς ἔκλαυσα, καὶ ἐπερώτησα τὸν ἄγγελον· τίνας εἰσὶν οὗτοι, ὅτι οὐκ ἐτράπησαν ἐλθεῖν ἐν τῇ πόλει; καὶ εἶπέν μοι· ναί. ῥίζα πάντων τῶν κακῶν ἐστὶν ἡ κενοδοξία. καὶ εἶπον· καὶ τὰ δένδρα ταῦτα διὰ τί οὕτως ἐταπείνωσαν ἑαυτά; καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπέν μοι ὅτι διὰ τοῦτό εἰσιν τὰ δένδρα μὴ καρποφοροῦντα, διὰ τὸ μὴ ἀποστῆναι αὐτοὺς ἐκ τῆς ὑπερηφανίας. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, διὰ τίνα χάριν πρὸ τῶν θυρῶν τῆς πόλεως ἀπετέθησαν; καὶ ἀποκριθεὶς εἶπέν μοι· διὰ τὴν πολλὴν ἀγαθότητα τοῦ θεοῦ, ἐπειδὴ ἔθεν μέλλει ἔρχεσθαι ὁ Χριστὸς εἰς τὴν πόλιν, καὶ ἵνα οἱ συνερχόμενοι πρεσβεύουσιν ὑπὲρ τούτων, καὶ εἰσαχθῇσονται σὺν αὐτοῖς. ²⁵ ἐγὼ δὲ ἐπορεύεμην ἐδηγούμενος ὑπὸ τοῦ ἀγγέλου, καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ. καὶ ἰδὼν ἐκεῖ πάντα τοὺς προφῆτας· καὶ ἐλθόντες ἡσπάσαντό με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. ἐγὼ δὲ εἶπον τῷ ἀγγέλῳ· κύριε, τίνας εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοί εἰσιν πάντες οἱ προφῆται, καὶ αἱ ἰδαὶ αὐταὶ πασῶν τῶν προφητειῶν, καὶ ὅστις ἐλύπησε τὴν ψυχὴν αὐτοῦ μὴ ποιήσας τὸ θέλημα αὐτῆς διὰ τὸν θεόν· ἐξερχόμενος οὖν ἔρχεται ἐνταῦθα, καὶ ἀσπάζονται αὐτὸν οἱ προφῆται.

than all the saints; but their loftiness was not bowed. This is the cause that prevented them from entering within.

²⁵ Ἰδὼν ex Monac; Amb εἶδον | πασῶν τ. προφητειῶν: uterque codex πασῶν τ. προφητῶν | καὶ ὅστις ἐλύπησε τ. ψυχ. αὐτ. μὴ ποι. τὸ θέλ. αὐτῆς (codd. -τοῖς) etc.: ita in utroque scriptum est. Videntur ii indicari quibus ἡ κατὰ θεὸν λύπη commissis peccatis a Paulo 2 Cor. 7, 10. tribuitur. Cf. Syriaca, in quibus tota sectio sic expressa est: After I passed from thence, I was going along with the angel; and he carried me up over a river, and I saw there the prophet Isaiah, and with him Jeremiah and Ezekiel and Moses, and all the line of the prophets; they rose and inquired after my health (ἡσπάσαντό με). And I said to the angel who was with me: What place is this? And he answered and said unto me: This is the place of the prophets, and of those who distressed their souls for God. When these depart from the world, they are carried to worship before God; then they are committed to Michael, the chief of the angels; and they are introduced into the city of the prophets, and these inquire after their health (ἀσπάζονται αὐτὸν) as of brethren, and they love them, because they have done the will of God; and they are all in the same enjoyment.

²⁶ καὶ ἀπήγαγέν με ὁ ἄγγελος ἐκ νότου τῆς πόλεως, ἔθα ἐστὶν ὁ ποταμὸς τοῦ γάλακτος. καὶ ἰδὼν ἐκεῖ πάντα τὰ νήπια ὅπερ ἀπέκτεινεν ὁ βασιλεὺς Ἡρώδης διὰ τὸ ὄνομα τοῦ κυρίου. ²⁷ καὶ ἤρén με πάλιν ὁ ἄγγελος ἐξ ἀμφηλίου πόλεως, καὶ ἰδὼν ἐκεῖ τὸν Ἀβραάμ, τὸν Ἰσαάκ, τὸν Ἰακώβ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ὁ τόπος οὗτος; καὶ εἶπέν μοι· πᾶς ὅστις γίνεται φιλιζένης τοῖς ἀνθρώποις, ἐξερχόμενος ἐκ τοῦ κόσμου ἔρχεται ἐνταῦθα, καὶ ἀσπάζονται αὐτὸν ὡς φίλον τοῦ θεοῦ διὰ τὴν φιλοξενίαν. ²⁸ καὶ πάλιν ἀπήγαγέν με εἰς ἕτερον τόπον, καὶ ἰδὼν ἐκεῖ ποταμὸν ἐλαιόμορφον ἐκ βορρᾶ τῆς πόλεως, καὶ ἰδὼν ἐκεῖ εὐφραϊνόμενους καὶ ψάλλοντας. καὶ ἠρώτησα· τίνας εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ ἀναθέμενοι ἑαυτοὺς τῷ θεῷ· οὗτοι γὰρ εἰσάγονται ἐν τῇ πόλει ταύτῃ. ²⁹ καὶ ἐπέβλεψα,

²⁶ Ἰδὼν ex Monac est; Amb (ut plerumque, sed non semper) εἶδον. Syriaca: Then he carried me to the south of the city, and I saw there infants, those whom Herod killed; and they also rose and inquired after my health. And the angel who was with me answered and said unto me: Whoever has kept his virgin and the parity of his soul, he, when he departeth from the world, worships before the throne of God; and he is committed to Michael, the chief of the angels, who brings him to these infants, and they inquire after his health as of a father.

²⁷ ἐξ ἀμφηλίου: sic uterque. Item ἐπερώτησα. Syriaca: Then he brought me to the east of the city, and I saw there honourable old men, and the just patriarchs, Abraham and Isaac and Jacob, and the whole bands of righteous ones; and they inquired after my health with joy. And I said to the angel who was with me: Who are these, O my Lord? And he answered and said unto me: Every one who loveth strangers and sheweth mercy unto the sons of men, when he departs from the world and worships before God, by this road he goes in unto these saints, and is joined with them in this city; and they inquire after his health, and also love him, because he loved strangers like them; and they introduce him into the promised land.

²⁸ Syriaca: And he brought me to the north of the city, and I saw there sons of men who were rejoicing and exulting and taking delight. And I said to the angel who was with me: Who are these, my Lord? And he said: These are they who devoted themselves unto God with all their heart, and entered this place without fear.

²⁹ Ἐψάλλεν ex Monac; Amb ἔψαλεν | ὑπήκουσεν αὐτῷ et postea οὕτως ὑπακούουσιν uterque. Apud Syrum iis quae Graece leguntur haec praeposita sunt: And again he brought to the midst of the city, and there were within it twelve walls which were very high; and I inquired of the angel who was with me and said: O my Lord, is there yet any other place more than these? And he said unto me: Each one is more glorious than the other, from the first even unto the twelfth. All men, according to their works, are cut off by one of these walls; and every one, according to his evil deeds, is cut off by these walls, from one

καὶ ἶδον μέσθην τῆς πόλεως θυσιαστήριον μέγα καὶ ὑψηλὸν σφόδρα· καὶ ἦν τις ἐστὼς πλησίον τοῦ θυσιαστηρίου, οὗ τὸ πρόσωπον ἔλαμπεν ὡς ὁ ἥλιος, καὶ κατεῖχεν ἐν ταῖς χερσὶν αὐτοῦ ψαλτήριον καὶ κιθάραν, καὶ ἔψαλλεν τερπνῶς τὸ ἀλληλουῖα, καὶ ἡ φωνὴ αὐτοῦ ἐπλήρου πᾶσαν τὴν πόλιν· καὶ πάντες ὁμοθυμαδὸν ὑπῆκουον αὐτῷ, ὥστε σείεσθαι τὴν πόλιν ἐκ τῆς κραυγῆς αὐτῶν. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστὶν οὗτος ὁ ψάλλων τερπνῶς, οὕτινος ὑπακούουσιν πάντες; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ Δαυὶδ ὁ προφήτης· αὕτη ἐστὶν ἡ ἐπουράνιος Ἱερουσαλήμ. ὅτε οὖν ἔλθῃ ὁ Χριστὸς ἐν τῇ δευτέρᾳ αὐτοῦ παρουσίᾳ, αὐτὸς δὲ ὁ Δαυὶδ ἐξέρχεται σὺν πᾶσι τοῖς ἁγίοις. ὥσπερ γὰρ γίνεται ἐν τοῖς οὐρα-

even unto twelve, from the sight of God. Again he brought me to the middle of the city, and I saw thrones overspread and robes and crowns placed over them, such that a man can not narrate the excess of their beauty. And I said to the angel who was with me: For whom are these, my Lord? And he said: For those who in simplicity are reconciled with God, and who said in regard to themselves: We are low and despised, and accounted not ourselves anything. Now they have the things thou beholdest. These did not know books, nor any other thing; but daily they gave peace to each other for the love of Christ. Some learned ones, how do they talk in their boasting. Thou beholdest these ignorant ones, who did not know anything, how they were worthy of all this glory. *Iam sequuntur quae Graecis respondent:* And I saw in the centre of the city a great altar, which was very high; and I saw standing on the side of the altar an aged man, great and honoured, and his face shone as the sun in the firmament; and he held in his hand a harp and said: Hallelujah; and the whole city was astonished at his voice; and together they shouted, those that were above the towers, and all said: Hallelujah. And when I saw these things, the foundations of the city were shaken with their shouting. Then I inquired of the angel who was with me: What is this voice which shakes the city and all its inhabitants? And the angel said unto me: This is David, the king and prophet, who sings in the Jerusalem of Christ. As he sang on earth, so sings here David, in spirit, and all the saints are engaged with him, with the voice of shouting; and David the prophet goes forth singing first, while all the saints after him respond: Hallelujah. And I said to the angel who was with me: Why does David sing before this altar, and these saints respond, each in his own place? And the angel answered and said unto me: When Christ the Son of God ascended on high and sat down on the right hand of his Father, this David sang alone, before his ascension, and said thus: Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, that the king of glory may come in. Many men longed for the singing at that time; but, save that man, none reached it. Again a man hath not permission on earth to offer up sacrifice, without offering praise in it with the songs of the blessed David. Without the praise of David a man presumes not to offer; it is necessary that he sing his songs at the time of offering; for it is the body of Christ.

νοῖς, οὕτως καὶ ἐπὶ γῆς· οὐ γὰρ ἔξοι χωρὶς τοῦ Δαυὶδ ἀνενεγκεῖν θυσίαν καὶ ἐν τῇ ὄρᾳ τοῦ θυμιάματος τοῦ τιμίου σώματος καὶ αἵματος τοῦ Χριστοῦ· ἀλλὰ καὶ ἀναγκαῖον ψάλλειν τῷ Δαυὶδ τὸ ἀλληλούια. ³⁰ καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τί ἐρμηνεύεται τὸ ἀλληλούια; λέγεται Ἑβραϊστὶ θεβὺλ μαρθημαθά, λαλιὰ τῷ θεῷ τῷ θεμελιούντι τὰ πάντα, δοξάσωμεν αὐτὸν ἐπὶ τὸ αὐτό. ὥστε πᾶς ὁ ψάλλων τὸ ἀλληλούια θεὸν δοξάζει.

³¹ Τούτων οὖν οὕτως λαληθέντων μοι ὑπὸ τοῦ ἀγγέλου ἐξή-

³⁰ Θεβὺλ μαρθημαθά· ita prorsus | τῷ θεῷ add. τοῦ θεοῦ item ἐπὶ τῷ αὐτῷ. Syriaca: And I said to him: O my Lord, what is the meaning of Hallelujah? And he said unto me: How much thou examinest and askest questions, Paul! Whatever thou desirest to know, know. Hallelujah in the language of the Hebrews means: Praise the Lord. Praise God, who was the first of all. Unto him do the angels, without ceasing, raise Hallelujah, and praise him who sent for us salvation and created for us all things. And I said unto him: O my Lord, then every one who says Hallelujah, praises God? And the angel said unto me: If a man sing in the assembly, and those who are near him do not respond Hallelujah, they sin. If those men do not respond, the angels will certainly respond; and if a man is sick or old, and does not respond, the guardian angel responds in his stead. But I declare that every one who is strong, and doth not respond, what do they say of him? This proud devil turneth aside; if he despises one response, does he not know that he despises to offer up an offering to God? he does not prize converse with God; for as much as a man offers prayers, he speaks with God; and he who prays not cuts himself off from converse with God.

³¹ ἀχέρουσι: ex Amb; Monac ἀχέρουσας Syrus sic: After these things he led me out without the city, and brought me to the midst of those trees of the Eucharista (at iam supra pro ἀχέρουσα), and the angel said unto me: This is the land of promise; it is all the delight of the saints. Then he lifted me up, and carried me above the rivers of the sea, and raised me above the sea of the ocean, which sustains the firmament of the lower heaven. And the angel answered and said unto me: Dost thou know whither thou art going. Paul? And I said: I do not know, my Lord. And he said: Follow me, and I will shew thee the place in which the souls of sinners and wicked ones are tormented. And he brought me toward the setting of the sun; and I saw there the end of heaven, made firm on a great river. And I asked him: Which lower deep is this, my Lord? And he said unto me: This is the sea of the ocean which surrounds the whole earth, and the earth is within it. And I saw there coals of fire placed in order, and a flame of fire proceeding from them; and many men are sunk in it, some of them up to the belly, and some to the lips, and some to the head; and they in the fire. And I inquired of the angel: What are these, my Lord? And he said: These made themselves not on a level with the righteous, and not with the wicked: they did not receive repentance, but filled up their life in error, and in serving their body, and did everything in fornication and great sins. They never gave themselves to repentance, and remembered not their end; and when they

γαγέν με ἔξω τῆς πόλεως καὶ τῆς ἀχερούσης λίμνης καὶ τῆς γῆς
 τῆς ἀγαθῆς, καὶ ἔστησέν με ἐπάνω τοῦ ποταμοῦ τοῦ ὠκεανοῦ
 τοῦ βασιτάζοντος τὸ στερέωμα τοῦ οὐρανοῦ, καὶ εἶπέν μοι· ἐπί-
 στασαι ποῦ πορεύω; καὶ εἶπον· οὐχί, κύριε. καὶ εἶπέν μοι·
 ἀκλουθεῖ μοι, ἵνα σοι ὑποδείξω ἔθλα εἰσὶν αἱ ψυχαὶ τῶν ἀσε-
 βῶν καὶ ἀμαρτωλῶν. καὶ ἦρέν με ἐκ δυσμῶν ἡλίου, καὶ ἦν ἡ
 ἀρχὴ τοῦ οὐρανοῦ θεμελιωμένη ἐπὶ τοῦ ποταμοῦ τοῦ ὠκεανοῦ.
 καὶ ἶδον ἐπέκεινα τοῦ ποταμοῦ, καὶ οὐκ ἦν ἐκεῖ φῶς, ἀλλὰ σκό-
 τος καὶ λύπη καὶ στεναγμός· καὶ ἶδον ποταμὸν κοχλάζοντα, καὶ
 πολὺ πλῆθος ἀνδρῶν τε καὶ γυναικῶν βεβλημένους ἐν αὐτῷ, τοὺς
 μὲν ἕως γονάτων, τοὺς δὲ ἕως ὀμφαλοῦ, πολλοὺς δὲ καὶ ἕως κο-
 ρυφῆς. καὶ ἐπερώτησα· τίνας εἰσὶν οὗτοι; καὶ εἶπέν μοι· οὗτοι
 εἰσὶν οἱ ἐν πορνείαις καὶ μοιχείαις ἀμετανόητοι ζήσαντες. ³² καὶ
 ἶδον ἐκ λίβων τοῦ ποταμοῦ ἕτερον ποταμόν, ἔνθα ἐπέρρεεν ποτα-
 μὸς πύρινος, καὶ ἦν ἐκεῖ πλῆθος πολλῶν ψυχῶν. καὶ ἐπερώτησα

died, they came here. And I said to the angel who was with me: Who are those who sink to their knees in the fire? And he said unto me: These, when they go out of the church and have finished prayer, speak idle words, and desire that men should listen unto them; and they raise their voice above their companions. Then I said to him: Who are these that sink to their belly in the fire? And he answered and said unto me: Then, when they partook of the body of our Lord, would commit adultery and fornication, and kept not their body for the honour of their Lord, and restrained not themselves from wantonness until they died. And those who sink up to the lips are those who sang in the church at all times and incited each other, but by tricks and by dissembled love they deceived their companions. Afterwards I saw there, at the setting of the sun, many torments of various kinds, and full of men and women; and a river of fire flowed forth from among them, and they suffered bitter torments. And I saw there deep abysses, and in them many souls fallen upon each other. The depth of that river was thirty cubits and more. And they wept and groaned, while they said all together: Lord, have mercy upon us, O Lord God! And yet there was no mercy upon them. And I inquired of the angel who was with me: Who are these? And he answered and said unto me: These are they who hoped in God, that he might be a helper; but they were at rest on their wealth. And I inquired: O my Lord, from what time are they here? And he said unto me: From ten ages; and still longer will they remain here, age upon age, in this torment. And this abyss has no measure; and it boils more than a cauldron, as you behold.

³² ἐκ λίβων: ita uterque. Syriaca: Then I looked, and saw and behold another deep, which was deeper than the first; and there were in it souls of the wicked. It was so deep that, when souls were cast into it, they would hardly reach the bottom of that deep in a hundred years.

τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ κλέπται καὶ λοῖδοροι καὶ συκεφάνται, οἵτινες οὐκ ἔθεντο τὸν θεὸν βοηθὸν αὐτῶν, ἀλλ' ἠλπισαν ἐπὶ τῇ ματαιότητι τοῦ πλούτου αὐτῶν. καὶ εἶπον πρὸς αὐτόν· πόσον βάθος ἐστὶν τοῦ ποταμοῦ τούτου; καὶ εἶπέν μοι· μέτρον οὐκ ἔχει τὸ βάθος, ἀλλὰ ἀμέτρητόν ἐστιν. ³³ ἐγὼ δὲ στενάξας ἔκλαυσα διὰ τὴν ἀνθρωπότητα. καὶ εἶπέν μοι ὁ ἄγγελος· τί κλαίεις; μὴ σὺ ἐλεήμων ὑπάρχεις ὑπὲρ τὸν θεόν; ἅγιος γὰρ ὢν ὁ θεὸς μετανοῶν ἐπὶ τοῖς ἀνθρώποις ἀναμένει αὐτῶν τὴν ἐπιστροφὴν καὶ μετάνοιαν· ἐκεῖνοι δὲ τῷ ἰδίῳ θελήματι ἀπατῶμενοι ἔρχονται ἐνταῦθα καὶ αἰωνίως κολάζονται. ³⁴ καὶ κατενόησα εἰς τὸν πύρινον ποταμόν, καὶ ἶδον ἄνθρωπον γηραλέον συρόμενον ὑπὸ δυῶν, ὃν ἐχάλασαν ἕως γονάτου. καὶ ἔλθων ὁ ἄγγελος ὁ Τεμελοῦχος κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ σιδηρὸν, καὶ ἐν αὐτῷ ἀνέφερεν τὰ ἔντερα τοῦ γέροντος ἐκείνου διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· κύριε, τίς ἐστὶν οὗτος ὁ τὴν κόλασιν ταύτην ὑπομένων; καὶ εἶπέν μοι· οὗτος ὁ γέρων ὃν ὀργᾶς πρεσβύτερος ἦν, καὶ ὅτε ἔτρωγεν καὶ ἔπινεν, τότε ἐλαιτούργει τῷ θεῷ. ³⁵ καὶ ἶδον ἐκαῖ

³³ Syriaca: And I, Paul, when I saw these things, wept over the human kind, that there was so much torment for them. And the angel answered and said unto me: Wherefore dost thou weep? why, art thou more merciful than God? And I said: God forbid, O my Lord; for God is good and long-suffering unto the sons of men, and he leaves every one of them to his own will, and he walks as he pleases.

³⁴ δυῶν ex utroque est, item γονάτου. Syriaca: And I looked again, and saw a river, which was more terrific than the other river. And the angels were bearing off an old man, and they sunk him in the river up to the knees. And there came a minister from the angels, and he held in his hand an iron pitchfork, and it had three tines, and they were extracting the entrails of that old man from the mouth. Then I said to the angel who was with me: What are these torments with which they are tormenting this one? and how bitter they are! And the angel said unto me: This was a priest, and he did not fulfil his ministry as he ought. He ceased not from committing adultery every day. He ate and drank and committed fornication, and the rule of his office he did not fulfil, no, not for a single day.

³⁵ ζώσεως: ita Monac, η̄ eraso inter ζω et σε; Amb ζωνήσεως | αὐτῷ: hoc spiritu ipsi codices | ἀγαζοσύνῃ: ita uterque. Syriaca: Again I looked, and saw another old man, whom four angels were carrying off in a severe manner and at a rapid run, and they sunk him up to the knees in that river of fire; and they allowed him not to say: Lord, have mercy upon me; but tormented him with rigour. And I said to the angel who was with me: Who is this, O my Lord?

ἕτερον γέροντα φερόμενον ὑπὸ τεσσάρων ἀγγέλων σπουδαίως· καὶ ἐνέβαλλον αὐτὸν ἐν τῷ πυρὶνῳ ποταμῷ ἕως τῆς ζώσεως, καὶ ἐφλέγετο δεινῶς ὑπὸ ἀστραπῶν. καὶ εἶπον τῷ ἀγγέλῳ· τίς ἐστὶν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν ἐρᾷς ἐπίσκοπος ἦν, καὶ τὸ μὲν ὄνομα ἐκεῖνο ἐπησπάσατο εἶναι αὐτῷ, τῇ δὲ ἀγαθοσύνῃ τοῦ θεοῦ οὐ περιεπάτησεν, κρίσιν δικαίαν οὐκ ἔκρινεν, χήραν καὶ ὀρφανὸν οὐκ ἠλέησεν, οὐδὲ ἦν ἀγαπητικὸς οὐδὲ φιλόξενος· νῦν δὲ ἀπεδόθη αὐτῷ κατὰ τὰ ἔργα αὐτοῦ. ³⁶ καὶ ἔβλεψα, καὶ ἶδον μέσον τοῦ ποταμοῦ ἕτερον ἄνθρωπον ἕως ἐμφαλοῦ ἔχοντα τὰς χεῖρας ὀλαιμάτους, καὶ σκώληκας ἀνήρχοντο διὰ τοῦ στόματος αὐτοῦ. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστὶν οὗτος, κύριε; καὶ εἶπέν μοι· οὗτος ὃν βλέπεις διάκονος ἦν, ὅστις ἔτρωγεν καὶ ἔπινεν καὶ διηκόνει τῷ θεῷ. ³⁷ καὶ ἶδον εἰς ἕτερον τόπον, ἔλθα

And he said unto me: O my son, this was a bishop, and he did not pasture well his flock, but made for himself a name in eating and drinking and pleasures; and he remembered not the grace by which I set him over it, and accounted him worthy of the great work, that he should be a shepherd; and he did not judge one righteous judgment, nor had he mercy on the orphans and the widows.

³⁶ ὀλαιμάτους: ita prorsus codd. Syriaca: And I saw there another man, sunk up to his chin, and he wallowed in blood, and worms were coming out of his mouth; and he was weeping in bitterness, and he was crying out and saying: O Lord, have mercy upon me. And this torment was more severe than all the other torments. And I said to the angel who was with me: Who is this, my Lord? And he said unto me: This was a deacon, and he was wont to eat the sacrament, not according to rule, but with the gluttony of bread; and he did nothing good before God a single day, but committed adultery. Therefore they shew no mercy unto him, and his torments also are without mercy. Quae iam sequuntur, in Graecis locum non habent. Again I saw a man in severe distress, and they cast him into the river of fire. And there came to him an angel, one who presided over the torments, and he held in his hand pincers of fire, very sharp; and he was cutting off the lips of that man, little by little. And when I beheld, I, Paul, wept; and I said unto the angel who was with me: What has this one done? And he said unto me: This one was a reader and a teacher in the world, but he would not himself keep one of the words which he taught; and he died and had not repented. For this reason they torment him. Again I saw another place in which there was devouring fire and a worm, and many men and women were cast into it, and that worm was gnawing and devouring without mercy. And I said to the angel: Who are these, my Lord? And he said unto me: Dost thou see, Paul? These are those who took usury, and placed their hope in their riches, and trusted not in the Lord, that he should be unto them a Saviour; and they died without repentance, and came to this dreadful and bitter torment.

³⁷ κρινόμενος: codd. κρινόμενος | τῶν πλῆθ. αὐτῶν: codicum scriptura est

τὴν τεῖχος χαλκοῦν πεπυρωμένον, καὶ ἔσωθεν αὐτοῦ ἄνδρας καὶ γυναῖκας κατασθίοντας τὰς γλῶσσας αὐτῶν, δεινῶς κρινομένους. καὶ ἐπεράτησα τὸν ἄγγελον· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν οἱ καταλαλοῦντες εἰς τὴν ἐκκλησίαν τῶν πλησίων αὐτῶν καὶ μὴ προσέχοντες ἑαυτοῖς τὸν λόγον τοῦ θεοῦ. ³⁸ καὶ ἐπέβλεψα, καὶ ἶδον βόθυνον αἱματωμένον. καὶ εἶπον· τί ἐστὶν ὁ βόθυνος οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ τόπος ἔθνα βλήσκονται οἱ φάρμακοι καὶ γήγτες, καὶ οἱ πόρνοι καὶ οἱ μοιχοί, καὶ οἱ πνίγοντες χήρας καὶ ὀρφανούς. ³⁹ καὶ εἶδον εἰς ἕτερον τόπον γυναῖκας φορούσας μέλανα καὶ ἀπαγομένας ἐν τόπῳ σκοτινῇ. καὶ ἠρώτησα· τίνες οὗτοι, κύριε; καὶ εἶπέν μοι· αὗται εἰσιν αἱ οὐκ ἤκουσαν τῶν γονέων αὐτῶν, ἀλλὰ πρὸ τῶν γάμων ἐμίαναν τὴν παρθενίαν αὐτῶν. ⁴⁰ καὶ εἶδον γυναῖκας φορούσας στο-

τὸν πληρ. αὐτὸν, ex qua τὸν ferri poterat, sed τῶν praestare videbatur. Syriaca: And again he shewed unto me a very distressing place, and more severe than the former one; for there were there men and women gnawing their tongues. And I said unto the angel who was with me: Who are these, my Lord? And he said: These are they who whispered together in church, in the time of the service of the holy ordinances, and listened not to the words of God, but talked idle words, and who forsook the converse with God; and they died without repentance.

³⁸ τί ἐστίν: ita codices | οὗτος; καὶ εἶπ. μοι: haec a scriptore ab οὗτος ad οὗτος transiliente omissa visa sunt | βλήσκονται: ita codd. Formam ἐπιβλήσκομαι cum similibus compositis apud recentiores inveniri constat. Syriaca: And again I saw another deep, from which issue forth torments; and I saw in it men and women tormented without mercy, some of them up to their lips, and some up to their hand. And I said to the angel: What are these? And he said unto me: These are witches and wizards. who ceased not from their sorceries, till they departed out of the world.

³⁹ et ⁴⁰ ἐπιστήκοντας: codd. ἐπεστήκοντας | ἀνιλέως ἐπλησεν: codd. ἀνηλεῶς ἐπλησεν. Ibidem τῶν pro ὑμῖν. Syriaca h. l. scripta Graecis parum respondent: And I saw again, over on the other side of them, bitter darkness, and there were in it men whose cry rose up unceasingly; and they were crying out and saying: O Lord, have mercy on us, for now we have known the time of repentance. And those angels yet the more tormented them, saying: There is no place for repentance. Had you repented before death, you might perhaps have been accepted. And I, Paul, groaned and wept, and I said: Woe unto you, O wicked ones; wherefore were you born into the world? And he answered and said unto me: It is more needful to weep for the patriarchs and the metropolitans and the bishops; and weep thou over priests and over deacons; for they have all done iniquity, and yet more over lovers of moneys. They loved the torments into which they have fallen, and shewed no mercy; and to them also no mercy comes,

λάς λευκάς, τυφλάς δὲ οὕσας, καὶ ἐπιστήκοντας ἐπάνω ὀβελίσκων πυρίνων, καὶ ἄγγελος ἀνιλέως ἐπλησεν αὐτάς λέγων· οὐν ἐγνώκατε ποῦ ἔστε· ἀναγινωσκομένων ὑμῖν τῶν γραφῶν οὐ συνήκατε. καὶ εἶπεν πρὸς με ὁ ἄγγελος· αὐταὶ εἰσιν αἱ φθειρασαὶ ἑαυτάς καὶ τὰ βρέφη αὐτῶν ἀποκτείνασαι. ἦλθον οὖν τὰ βρέφη κραζόντα· ἐκδίκησον ἡμᾶς ἐκ τῶν μητέρων ἡμῶν. καὶ ἐδόθησαν αὐτὰ ἄγγελῳ ἀπενεχθῆναι αὐτὰ εἰς εὐρύχωρον τόπον, τοὺς δὲ γονεῖς αὐτῶν εἰς αἰώνιον πῦρ.

⁴¹ Καὶ ἐπῆρέν με ὁ ἄγγελος ἐκ τούτων τῶν κολάσεων καὶ ἔστησέν με ἐπάνω φρέατος, ὃ εἶχεν ἐπὶ τοῦ στόματος αὐτοῦ σφραγίδας ἑπτὰ. καὶ εἶπεν ὁ ἄγγελος, ὅς ἦν μετ' ἐμοῦ, πρὸς τὸν ἄγγελον τὸν ἐπὶ τοῦ φρέατος τοῦ τόπου ἐκείνου· ἀνοιξον τὸ φρέαρ, ἵνα ἴδῃ ὁ ἀγαπητὸς τοῦ θεοῦ Παῦλος, ὅτι ἐδόθη αὐτῷ ἐξουσία θεωρῆσαι τὰς κολάσεις. καὶ εἶπέν μοι ὁ ἄγγελος τοῦ τόπου· στήθι μακράν, μέχρις ἂν ἀνοιξῶ τὰς σφραγίδας. καὶ ἀνοίξαντος αὐτοῦ ἐξῆλθεν δυσωδία, ἣν οὐκ ἦν ἐπενεγκεῖν. καὶ πλη-

but they are tormented sevenfold; for they have lost the time of repentance. But God is merciful, who hath left every man to his own will; and they therefore deserve bitter torments.

⁴¹ οὐκ ἦν supplevinus; in cdd. enim nil nisi ἦν ἐπενεγκεῖν scriptum est | οὐχ ὠμολόγησαν (Amb ὁμολ.): uterque οὐχ pro οὐχ | καὶ ὅτι οὐκ: ὅτι supplevinus. Οὐχ h. l. et ante ἐστὶν ita positum est ut ex iis quae praecedunt: οὐχ ὠμολόγησαν, absque negatione ὠμολόγησαν vel potius ἔλεγον huc supplendum sit | βλήσκονται: vide ad sect. 38. Syriaca: And when I was weeping over these things, the angel said unto me: Art thou crazy, Paul? As yet, thou hast not seen bitter torments. Then he carried me to the west, where all the torments were made ready, and he stationed me upon a well, and I saw that the well was sealed with three seals. And the angel who was with me answered and said unto me: Paul, dost thou see this well? Then he said to the angel who stood over the mouth of the well: Open this well for Paul, beloved of our Lord; for our Lord hath given unto him permission that he should see both all the enjoyments and blessings of the righteous, and all the woes and torments of sinners. Then the angel answered and said unto us: Then stand afar off, that the odour of the stench may not reach thee. And when he opened the well, there came forth from it the odour of much stench. And the angel who was with me said unto me, that as for every one who is cast into this well, there will be no remembrance of him, neither with God nor with angels. And I said to the angel who was with me: My Lord, who are these that deserve this pit? And he said unto me: Those who do not confess Jesus Christ nor his resurrection nor his humanity, but consider him as all mortals, and who say that the sacrament of the body of our Lord is bread.

σιάσας τοῦ τόπου ἰδὼν τὸ φρέαρ ἐκεῖνο σκότους καὶ ζόφους πε-
 πληρωμένον, καὶ πολλὴν στενοχωρίαν ἐν αὐτῷ. καὶ εἶπεν πρὸς
 με ὁ σὺν ἐμοὶ ἄγγελος· οὗτος ὁ τόπος τοῦ φρέατος ὃν ὡρᾷς ἀπό-
 βλητός ἐστιν τῆς δόξης τοῦ θεοῦ, καὶ οὐδεὶς τῶν ἀγγέλων δυσ-
 ωπεῖ ὑπὲρ αὐτῶν· καὶ ὅσοι οὐχ ὡμολόγησαν θεοτόκον τὴν ἁγίαν
 Μαρίαν, καὶ ὅτι οὐκ ἐνηνθρώπησεν ἐξ αὐτῆς ὁ κύριος, καὶ ὅτι
 ὁ ἄρτος τῆς εὐχαριστίας καὶ τὸ ποτήριον τῆς εὐλογίας οὐκ ἐστὶν
 αὐτοῦ σὰρξ καὶ αἷμα. ἐν τῷ φρέατι τούτῳ βλήσκονται· καὶ ὡς
 πρὸς αὐτοὺς, οὐδεὶς ἄγγελος δυσωπεῖ ὑπὲρ αὐτῶν. ⁴² καὶ ἰδὼν πρὸς
 δυσμὰς ἡλίου, ἔνθα ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδοί-
 των, ἄνδρας πολλοὺς καὶ γυναῖκας ἐκεῖ βασανιζομένους. καὶ
 εἶπον τῷ ἀγγέλῳ· τίνας οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν
 οἱ λέγοντες ὅτι οὐκ ἔστιν ἀνάστασις νεκρῶν· καὶ οὐδέποτε γίνε-
 ται εἰς αὐτοὺς ἔλεος.

⁴³ Ταῦτα ἀκούσας ἐγὼ ἔκλαυσα πικρῶς. καὶ ἀτενίσας εἰς
 τὸ στερέωμα ἰδὼν τὸν οὐρανὸν ἀνεωγμένον, καὶ Γαβριὴλ τὸν ἀρ-
 χάγγελον κατελθόντα μετὰ στρατιᾶς ἀγγέλων, ὅτινες ἐγύρυσαν
 πάσας τὰς κολάσεις. καὶ ἰδόντες οἱ ἐν ταῖς κολάσεσιν κρινόμε-
 νοι ἀνεβόησαν πάντες μιᾷ φωνῇ μεγάλη· ἐλέησον ἡμᾶς, Γα-
 βριήλ, ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ· ἠκούσαμεν γὰρ ὅτι
 ἔστιν κρίσις· ἰδοὺ ἐγνώκαμεν αὐτήν. καὶ ἀποκριθεὶς ὁ ἀρχάγγε-
 λος Γαβριήλ εἶπεν· ἦ κύριος, ᾧ παρίσταμαι, νύκταν καὶ ἡμέ-

⁴² His nihil est apud Syrum quod respondeat.

⁴³ νύκταν: ita codd. | δῶν: codicum alter δέει, alter δεῖ. Syriaca: Then I looked to the west, and behold heaven opened; and Michael, the chief of the angels, he who is over the covenant, descending from heaven, and a host of angels with him; and he came unto those who were in torments. They said unto him: Have mercy on us; we know that thou didst always offer up supplication for our behalf, while we were in the world, and now the fearful judgment of God hath reached us. And the angel answered and said unto them: Hearken, all ye who are in torments; by that Lord before whom I stand, I do not cease to weep on your account. Yet ye, O wicked ones, would not cease to sin, and ye filled up your life with vanity; and now, O ye wicked ones, where are your prayers, and where your repentance, that peradventure there should be unto you mercy? And I, Paul, heard these things from Michael; and those wicked ones were weeping and crying, and their voice was like thunder. And I remembered the words which our Lord spake: There shall be weeping and gnashing of teeth. And the angels with me were crying out and saying: O our Lord, have mercy on the work of thy hand, have mercy on thine image.

ραν ἀδιαλείπτως πρεσβεύω ὑπὲρ τοῦ γένους τῶν ἀνθρώπων· ἀλλ' οὐκ ἐποίησάν τι ἀγαθὸν ἐν τῷ βίῳ ὄντες, ἀλλ' ἐν ματαιότητι ἀνήλωσαν τὸν βίον τῆς ζωῆς αὐτῶν. νῦν δὲ κλαύσω καὶ γὰρ σὺν τῷ ἀγαπητῷ Παύλῳ· ἴσως σπλαγχνισθῇ ὁ ἀγαθὸς κύριος καὶ δώῃ ὑμῖν ἄνεσιν. ὑπήκουσαν δὲ μιᾷ φωνῇ· ἐλήθησον ἡμᾶς, κύριε, καὶ προσέπεσαν ἐνώπιον τοῦ θεοῦ καὶ ἱκέτευον λέγοντες· ἐλήθησον, κύριε, τοὺς υἱοὺς τῶν ἀνθρώπων, οὓς ἔπλασας κατ' εἰκόνα σὴν. ⁴⁴ καὶ συνεσείσθη ὁ οὐρανὸς ὡς φύλλον, καὶ ἶδον τοὺς κθ' πρεσβυτέρους κειμένους ἐπὶ πρόσωπον, καὶ ἶδον τὸ θυσιαστήριον καὶ τὸν θρόνον καὶ τὸ καταπέτασμα, καὶ πάντα παρεκάλουν τὴν δόξαν τοῦ θεοῦ· καὶ ἶδον τὸν υἱὸν τοῦ θεοῦ μετὰ δόξης καὶ ἰσχύος πολλῆς κατερχόμενον ἐπὶ τῆς γῆς. καὶ ὡς ἐγένετο ὁ ἦχος τῆς σάλπιγγος, ἀνεβήσαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· ἐλήθησον ἡμᾶς, υἱὲ τοῦ θεοῦ· σοὶ γὰρ ἐδόθη ἔξουσία τῶν οὐρανίων καὶ ἐπιγείων καὶ καταχθονίων. καὶ ἦλθεν φωνὴ λέγουσα· ποῖον ἔργον ἀγαθὸν ἐποιήσατε, ὅτι αἰτεῖσθε ἀνάπαυσιν; ἐπράξατε ὡς ἠθελήσατε καὶ οὐκ ἐμετανοήσατε, ἀλλ' ἐν ἀσωτίαις τὸν βίον ὑμῶν ἀνηλώσατε. νῦν δὲ διὰ τῆς ἀγγελίας μου καὶ διὰ Παύλου τὸν ἀγαπητόν μου δίδωμι ὑμῖν νύκταν καὶ τὴν ἡμέραν τῆς ἀγίας κυριακῆς, ἐν ᾗ ἡγέρθη ἐκ νεκρῶν, εἰς ἀνάπαυσιν. καὶ ἀνεβόησαν πάντες οἱ ἐν ταῖς κολάσεσιν λέγοντες· εὐλογοῦμέν σε, υἱὲ τοῦ θεοῦ τοῦ ζῶντος· βέλτιον ἡμῖν ἢ τοιαύτη ἀνάπαυσις ἢ τὴν ζωὴν ἣν ἐξήσαμεν ἐν τῷ νόσμῳ πολιτευόμενοι.

⁴⁴ ἐμετανοήσατε: ita codices, item rursus νύκταν | ἡγέρθην reposuimus pro ἡγέρτη, quod uterque codex praebet. Ex Syro interprete haec tantum huc spectant: And when these things took place, I, Paul, stood confounded, and I saw the heavens shaking, like trees before the wind. And the gates were opened, and I saw our Lord coming with an escort on the clouds of heaven; and the odour of incense went forth before him from the earth even unto his throne. And I saw twenty-four elders casting themselves down before God and making supplication. And the four winds of heaven worshipped and made supplication before God. And all the angels were crying out and speaking with them. And I heard the voice of our Lord, saying: What do my glorious angels desire? And the angels answered and said: Plenitude of thy mercy unto the sons of men. Then all those who were in the torments lifted up their voice and said: O Lord Jesus Christ, son of the living God, have mercy on the work of thy hands.

⁴⁵ Καὶ μετὰ ταῦτα λέγει μοι ὁ ἄγγελος· ἴδού, ἴδες πάσας τὰς κολάσεις· δεῦρο ἀκολουθεῖ μοι, ἵνα σε ἀπάγω εἰς τὸν παράδεισον, καὶ μεταβάλλῃς τὴν ψυχὴν σου τῇ θεωρίᾳ τῶν δικαίων· πολλοὶ γὰρ ἐπιθυμοῦσιν τοῦ ἀσπάσασθαι σε. καὶ ἔλαβέν με ἐν ῥιπῇ τοῦ πνεύματος, καὶ εἰσήγαγέν με εἰς τὸν παράδεισον. καὶ λέγει μοι· οὗτός ἐστιν ὁ παράδεισος, ἔνθα παρέβησαν Ἀδὰμ καὶ ἡ Εὐὰ. καὶ ἶδον ἐκεῖ δένδρον παμμεγέθη ὡραῖον, ἐν ᾧ ἐπανεπαύετο τὸ πνεῦμα τὸ ἅγιον, καὶ ἐκ τῆς ῥίζης αὐτοῦ ἐξήρχετο πᾶν εὐωδέστατον ὕδωρ, μεριζόμενον εἰς τέσσαρα ῥύγματα. καὶ εἶπα τῷ ἀγγέλῳ· κύριε, τί ἐστὶν τοῦτο τὸ δένδρον, ὅτι ἐξέρχεται ἐξ αὐτοῦ πολὺ πλῆθος τοῦ ὕδατος τούτου, καὶ πὺ προχωρεῖ; καὶ ἀποκριθεὶς εἶπέν μοι· πρὶν γενέσθαι τὸν οὐρανὸν καὶ τὴν γῆν διμερίσεν αὐτὰ εἰς τέσσαρας ἀρχάς καὶ κεφαλάς, ὧν τὰ ὀνόματά εἰσιν Φεισών, Γεῶν, Τύγρις, Ἐφράτης. καὶ κρατήσας με πάλιν τῆς χειρὸς ἐπήγαγέν με πλησίον τοῦ ξύλου τῆς γνώσεως ἀγαθοῦ καὶ πονηροῦ. καὶ λέγει μοι· τοῦτό ἐστιν τὸ δένδρον δι' οὗ ὁ θάνατος εἰσῆλθεν εἰς τὸν κόσμον, καὶ ἐκ τοῦ καρποῦ αὐτοῦ ἔλαβεν Ἀδὰμ παρὰ τῆς γυναικὸς αὐτοῦ καὶ ἔφαγεν, καὶ λοιπὸν ἐξεβλήθησαν ἐντεῦθεν. καὶ ὑπέδειξέν μοι ἕτερον δένδρον τῆς ζωῆς, καὶ εἶπέν μοι· τοῦτο φυλάττουσιν Χερουβὶμ καὶ ἡ φλογὶν ῥομφαία. ⁴⁶ ἐμοῦ δὲ προσέχοντος τῷ ξύλῳ καὶ θαυμάζοντος, ἶδον γυναῖκα ἀπὸ μακρόθεν ἐρχομένην, καὶ πλῆθος ἀγγέλων ὑμνούντων αὐτήν. καὶ ἐπηρώτησα τὸν ἄγγελον· τίς ἐστὶν αὕτη, κύριε, ἣ ἐν τοσαύτῃ τιμῇ καὶ ὡραιότητι; καὶ λέγει μοι ὁ ἄγγελος· αὕτη ἐστὶν ἡ ἀγία Μαρία ἡ μήτηρ τοῦ κυρίου. καὶ ἐλθοῦσα ἡσπάσατό με λέγουσα· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ καὶ τῶν ἀγγέλων καὶ τῶν ἀνθρώπων· σὺ τὸν λόγον τοῦ θεοῦ κατηγγείλας ἐν τῷ κόσμῳ, καὶ ἐκκλησίας συνέστησας, καὶ μαρτυροῦσίν σοι πάντες οἱ σωθέντες διὰ σοῦ· βυθθέντες γὰρ ἀπὸ τῆς πλάνης τῶν εἰδώλων διὰ τῆς σῆς διδασκαλίας ἔρχονται ἐνταῦθα.

⁴⁵ δένδρ. παμμεγέζη· sic uterque | φεισών correximus pro φισών. Intacta reliquimus γεῶν (quod γηών edi solet) et ἔφρατης (quam scripturam etiam codex B in Apocalypsi utroque loco tuetur). Syrus haec non habet, nec inagis quae sectionibus 46 et 47 leguntur.

⁴⁶ ἐπηρώτησα Monac; ἐπερώτησα Amb | μαρτυρ. σοι: Monac σου pro σοι, Amb plane omittit | τῆς σῆς: σῆς supplevimus.

⁴⁷ *Ἐπὶ τούτων λαλούντων μετ' ἐμοῦ, ἀτενίσας εἶδον ἄλλους τρεῖς ἄνδρας ἐρχομένους. καὶ ἐπερώτησα τὸν ἄγγελον· τίνας οὗτοι, κύριε; καὶ εἶπέν μοι· οὗτοί εἰσιν Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ, οἱ προπάτορες οἱ δίκαιοι. καὶ ἐλθόντες ἡσπάσαντό με λέγοντες· χαῖρε, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. . . . ὁ θεὸς οὐκ ἐλύπησεν ἡμᾶς. ἀλλ' οἶδαμέν σε ἐν σαρκὶ πρὶν ἐξελθεῖν σε ἐκ τοῦ κόσμου. καὶ ἀκολούθως εἶπασάν μοι τὰ ὀνόματα αὐτῶν ἀπὸ Ἀβραάμ ἕως Μανασσῆ. καὶ λέγει μοι εἰς ἐξ αὐτῶν, Ἰωσήφ ὁ πραθεὶς ἐν Αἰγύπτῳ· ἄκουσόν μου, φίλε τοῦ θεοῦ Παῦλε· οὐκ ἀπέδωκα τοῖς ἀδελφοῖς μου, οἱ κατηράσαντό με. μακάριος γὰρ ὁ δυνάμενος ὑπομεῖναι πειρασμόν, ὅτι κύριος ἀνταποδώσει αὐτῷ ἑπταπλασίονα τὸν μισθὸν ἐν τῷ μέλλοντι αἰῶνι. ⁴⁸ καὶ ἔτι τούτου λαλούντος μετ' ἐμοῦ, ἶδον ἄλλον ἐρχόμενον μακρόθεν, καὶ ἦν ἡ ὄρασις αὐτοῦ ὡς ὄρασις ἀγγέλου. καὶ ἐπερώτησα τὸν ἄγγελον λέγων· κύριε, τίς ἐστιν οὗτος; καὶ εἶπέν μοι· οὗτός ἐστιν ὁ Μωϋσῆς ὁ νομοθετήσας, δι' οὗ ὁ θεὸς ἐξῆγαγεν τοὺς υἱοὺς Ἰσραὴλ ἐκ δουλείας Αἰγύπτου. καὶ πλησίον μου γενόμενος ἡσπασατό με κλαίων. καὶ εἶπον πρὸς αὐτόν· πάτερ, τί κλαίεις, δι-

⁴⁷ Post ἀγαπητὲ τοῦ θεοῦ nonnulla exordisse apparet.

⁴⁸ με δὲ correximus pro με ἄν, quod in edd. nostris scriptum est. Syrus post verba on the work of thy hands (sect. 44) sic pergit: And I saw a throne, and before it were prophets and behind them apostles and martyrs and confessors, and every one of them in his order. And while I, Paul, was astonished at all this, I saw an old man standing by me, and he was beautiful in appearance, and an angel singing before him. And I inquired of the angel who was with me: Who is this? And he said unto me: This is Ioses, the founder of the divine laws. And he drew nigh unto me and inquired after my health, and he was weeping. And I said unto him: Wherefore weepest thou, master? And he said: I weep for the thing that I have planted in the world, and it hath not brought forth fruit; and all the great miracles which God wrought by my hands, they understood not; and they forsook not the worship of idols; and Israel turned not unto the Lord. I declare unto thee, O Paul, that in the hour the cruel ones crucified the Son of God, him who gave unto them laws, at the same time all the angels stood in sorrow, and all the righteous patriarchs did likewise; and the angels desired at once to destroy the crucifiers; but the command of the living God restrained them, that he might fulfil the words of the prophets. But the patriarchs were all looking at me and saying unto me: See, the sons of thy people, what have they done to the Son of God? Therefore I say unto thee, O Paul, blessed art thou, and blessed is the generation of which thou art a minister; and they do not know to what a boon thou dost invite them.

καιος ὢν καὶ πρῶτος; καὶ ἀποκριθεὶς εἶπέν μοι· κλαῦσαι με δεῖ ὑπὲρ πάντα ἄνθρωπον, ὅτι μόχθον κατέβαλλον εἰς λαὸν ἀσύνητον, καὶ καρπὸν οὐκ ἔνεγκαν· καὶ βλέπω τὰ πρόβατα ἅπερ ἐποίμαινον ἐσκορπισμένα, καὶ ὁ μόχθος ὃν ἐμόχθησα διὰ τοὺς υἱοὺς Ἰσραὴλ εἰς οὐδὲν ἐλογίσθη· καὶ τὰς δυνάμεις καὶ στρατιάς ἴδον ἐμμέσῳ αὐτῶν, καὶ οὐ συνῆκαν· καὶ βλέπω τοὺς ἐξ ἐθνῶν προσκυνοῦντας καὶ πιστεύσαντας διὰ τοῦ λόγου σου καὶ ἐπιστρέψαντας καὶ ἐρχομένους ἐνταῦθα, καὶ ἐκ τοῦ λαοῦ μου τοῦ τοσούτου οὐδεὶς συνῆκεν. ὅτε γὰρ ἐκρέμασαν τὸν υἱὸν τοῦ θεοῦ οἱ Ἰουδαῖοι ἐπὶ τοῦ σταυροῦ, πάντες οἱ ἄγγελοι καὶ ἀρχάγγελοι καὶ οἱ δίκαιοι καὶ πᾶσα κτίσις ἡ τῶν ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων ἐκόψαντο καὶ ἐθρήνησαν κοπετὸν μέγαν· οἱ δὲ ἄσεβεῖς καὶ παράφρονες Ἰουδαῖοι οὐ συνῆκαν· διότι ἡτοιμάσθη αὐτοῖς τὸ πῦρ τὸ αἰώνιον καὶ σκόληξ ὁ ἀκοίμητος.

⁴⁹ Ἐτι τούτου λαλοῦντος ἦλθον ἄλλοι τρεῖς καὶ ἡσπάσαντό

⁴⁹ *πρίν*: hoc accentu notatum. Syriaca: And while he was talking, there came unto me twelvē others, saying unto me: Art thou Paul, who was called Saul? We have heard before God a good remembrance of thee. Then I said: Who are ye, my masters? tell me. The first one answered and said: I am Isaiah, the distinguished prophet: and Manasseh the son of Hezekiah, sawed me through with a woodsaw. And another answered and said: I am Ezekiel, the son of Buzi, he whom the Jews dragged on the mountain until the brains of my head went out. And all of us, my son, died in this way, and not one of us by a natural death. God constrained us, that we should turn Israel; and every one of us, in some way, they tormented. O Paul, blessed is the people that repents through thee, and blessed is the generation whose minister thou art. And one of them answered and said unto me: My son, I received angels into my house as strangers, and the sons of the city came to take them away from me by force, for wantonness; and I gave them my two daughters, who were virgins, and said unto them: Do unto them as you please; lo, the two know not a man, and to these men do no wickedness; and they listened not unto me. And lo, thou seest, Paul, that every evil-doer is thus rewarded.

His Syrus addit sectionem de Jobo, quae in Graecis non legitur. Constat his: And after these things I saw therē coming towards me another old man, whose face and looks shone very brightly, like an angel; and his angel before him, singing and praising. And I said to the angel who was with me: Then, my master, as for every one of the saints, the angel who guideth him in the world is here with him praising; and wherever he goeth, he walketh before him; and the angels and saints have a love that cannot be divided. From the day that they do the will of God, they do not separate from them; and in every place where they sojourn, the praise of the Lord is in their mouth. Then I inquired of the angel who was with me: Who is this old man, master? And he

με λέγοντες· χαίροις, Παῦλε, ἀγαπητέ τοῦ θεοῦ, ἐκκλησιῶν τὸ καύχημα καὶ ἀγγέλων πρόσχημα. καὶ ἠρώτησα· τίνας ἐστὲ ὑμεῖς; καὶ ὁ πρῶτος εἶπεν· ἐγὼ εἰμι Ἡσαΐας, ὃν ἐπρήσεν Μανασσῆς ἐν ξυλίνῳ πριόνι. καὶ ὁ δεύτερος εἶπεν· ἐγὼ εἰμι Ἰερεμίας, ὃν ἐλιθοβόλησαν οἱ Ἰουδαῖοι, ἀλλ' ἐμειναν πυρούμενοι τῷ αἰωνίῳ πυρί. καὶ ὁ τρίτος εἶπεν· ἐγὼ εἰμι Ἰεζεκιήλ, ὃν ἐπείραν οἱ χριστοκτόνοι· ταῦτα πάντα ὑπεμείναμεν, καὶ τὴν λιθίνην καρδίαν τῶν Ἰουδαίων οὐκ ἠδυνήθημεν ἐπιστρέφαι. καὶ ἔρριψα ἐαυτὸν ἐπὶ πρόσωπον, δεόμενος τῆς ἀγαθότητος τοῦ θεοῦ, ὅτι ἐποίησεν ἔλεος μετ' ἐμοῦ λυτρωσάμενος ἐκ τοῦ γένους τῶν Ἑβραίων. καὶ ἤλθεν φωνὴ λέγουσα· μακάριος εἰ σύ, Παῦλε, ἀγαπητέ τοῦ θεοῦ, καὶ μακάριος οἱ πιστεύσαντες διὰ σοῦ εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι αὐτοῖς ἡτοιμάσθη ἡ αἰώνιος ζωή.

⁵⁰ "Ἐτι ταύτης τῆς φωνῆς λεγούσης ἤλθεν ἄλλος κράζων· μακάριος εἰ, Παῦλε. καὶ ἐπερώτησα τὸν ἄγγελον· τίς ἐστιν

said unto me: This is righteous Job. And he drew nigh unto me and gave me a salutation and said unto me: Paul, thine honour and remembrance are always with God and among all the saints. And I am Job, who endured many temptations from Satan. Thirty years he left me, until I fell, prostrated and smitten with evil boils. Worms swarmed upon me, and every one of them about three fingers. And Satan daily uttered threats over me, saying: Curse thy God and die. And when he prompted my sons with me to come and comfort me, then Satan would say with their tongue: How much Job suffers these torments and the plague of boils. And every day he urged them to say to me: Blaspheme against the living God and die. But I yielded not to the desire of the wicked one, but always said: The Lord gave, and the Lord hath taken away; blessed be his name. It were better for me that I should remain under the scourge with which I was so much distressed, all the days of my life, than that I should blaspheme against God. And I would not cease from blessing his name, and he was long-suffering unto me in all that distress, for whom everything is easy; for what is the affliction of this world, compared with the promises of God, which he has prepared for his called, and those who delight in his love?

⁵⁰ Syriaca: And I saw another old man, saying unto me: Peace be unto thee, O Paul. And I said unto the angel who was with me: Who is this old man, my master? And he himself said to me: I am Noah, of the ark of the flood. I was six hundred years old, when I was building the ark for all flesh; and I ceased not to tell the sons of men: Repent of your evil deeds, for behold a flood cometh, and it will destroy you. And they saw that I prayed by night and day for them; bread I ate not in quietness, and the hair of my head I shaved not; and I hoped that peradventure God would shew mercy unto the work of his hands and not destroy it. But they repented not and considered not.

οὗτος, κύριε; καὶ εἶπέν μοι· οὗτός ἐστιν Νῶε ὁ ἐν τῷ καιρῷ τοῦ κατακλυσμοῦ. καὶ ἀσπασάμενοι ἀλλήλους, ἠρώτησα αὐτόν· τίς εἶ; καὶ εἶπέν μοι· ἐγώ εἰμι Νῶε ὁ ἐν ἑκατὸν ἔτεσιν κτίσας τὴν κιβωτόν, καὶ μὴ ἀποδυσάμενος ὃν ἐφόρουσαν χιτῶνα μηδὲ ξυρησάμενος τὴν κεφαλὴν μου, ἀλλὰ καὶ ἐγκράτειαν ἀσκήσας οὐκ ἐπλησίασα τῇ γυναικὶ μου, καὶ εἰς τὰ ἑκατὸν ἔτη ὁ χιτὼν μου οὐκ ἐρυπώθη, καὶ ἡ θρῖξ τῆς κεφαλῆς μου οὐκ ἐλαττώθη· καὶ οὐκ ἐπαυσάμην τοῖς ἀνθρώποις κηρύσσειν· μετανοεῖτε· ἰδοὺ γὰρ κατακλυσμὸς ἔρχεται. καὶ οὐδεὶς συνῆκεν, ἀλλὰ πάντες ἐξεμυκτήριζόν με, μὴ φειδόμενοι τῶν ἀνομιῶν αὐτῶν, ἕως οὗ ἦλθεν τὸ ὕδωρ τοῦ κατακλυσμοῦ καὶ ἀπώλεσε πάντας.

⁵¹ Καὶ ἀποβλέψας ἰδὼν ἄλλους δύο ἀπὸ μακρόθεν. καὶ ἔπε-

⁵¹ ἐνὼς καὶ ἡλίας: rectius apud Syrum de Helia et Elisa scribi videtur. Ceterum post verba ἐπὶ τὴν γῆν pauca tantum perisse, ut per se probabile est, ita ex Syro intellegitur. Post Heliae enim orationem ille angelum a Paulo discessisse significat et Paulum sibi ipsi esse redditum. Quid praeterea ex Syro ad Graecum textum supplendum faciat dubium est; Syrus enim ea quae de libello Pauli sub fundamento domus Tarsi invento ab initio Graeci textus scripta sunt ad finem narrationis transtulit, quemadmodum iam supra ad sect. 2. dictum est et infra accuratius indicabitur. Legitur autem sectio 51. in Syro sic: And after these things I saw two coming unto me; and the angel who was with me said unto me: These are Elijah and Elisha. And they came unto me and inquired after my health; and Elijah said unto me, while rejoicing with me: I prayed before God concerning the people of Israel, and it rained not upon them rain for three years and six months; for their iniquity was great. I spake unto them, and they would not hear me. And I remembered that whatever a man asks, the Lord granteth it unto him; as David the prophet hath said: The Lord is nigh unto those who call upon him in truth; and he performeth the will of them that fear him. And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation and those thou teachest are the sons of the kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him. Then he departed from me.

And the angel who was with me led me forth, and said unto me: Lo, unto thee is given this mystery and revelation; as thou pleasest, make it known unto the sons of men. (Quae iam sequuntur, potius ab interprete inventa quam translata videntur.) And I, Paul, returned unto myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery; but I wrote it, and deposited it under the ground and the foundation of the house of a certain faithful man, with whom I used to be in Tarsus, a city of Cilicia. And when I was released from this life of time, and stood before my Lord, thus said he unto me: Paul, have we shewn all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send and disclose, concer-

ρώτησα τὸν ἄγγελον· τίνες εἰσὶν οὗτοι, κύριε; καὶ εἰπέν μοι· οὗτοί εἰσιν Ἐνὼχ καὶ Ἡλίας. καὶ ἐλθόντες ἡσπάσαντό με λέγοντες· χαίροις, Παῦλε, ἀγαπητὲ τοῦ θεοῦ. καὶ εἶπον πρὸς αὐτούς· τίνες ἐστέ ὑμεῖς; καὶ ἀποκριθεὶς Ἡλίας ὁ προφήτης εἶπέν μοι· ἐγὼ εἰμι Ἡλίας ὁ προφήτης ὁ προσευξάμενος εἰς τὸν θεόν, καὶ ἐποίησεν ἔτη τρία καὶ μῆνας ἕξ μὴ κατελθεῖν ὑετὸν ἐπὶ τῆς γῆς διὰ τὰς ἀδικίας τῶν υἱῶν τῶν ἀνθρώπων. πολλάκις γοῦν καὶ οἱ ἄγγελοι παρεκάλεσαν τὸν θεὸν διὰ τὸν ὑετὸν· καὶ ἤκουσα· μακροθυμήσατε, ἕως ἄν ὁ ἀνάνητός μου Ἡλίας προσεύξεται, καὶ γὰρ ἀποστείλω τὸν ὑετὸν ἐπὶ τὴν γῆν.....

giving this Revelation, that men may read it; and turn to the way of truth, that they also may not come to these bitter torments.

Haec verba excipit historia libri inventi. Initium quod supra non ad verbum adscripsimus, ita se habet: And thus was this Revelation discovered. When this Paul the apostle was in Tarsus, a city of Cilicia, in the house of an honourable man, the angel of the Lord appeared in a dream unto that man and said unto him: Destroy the foundation of this house, and the thing thou findest take. And the man did not understand; he thought that it was a lying dream, and paid no attention. And again he returned to him the second time, and urged him saying: I say unto thee, O man, pull down all the foundation of this house, and see everything that thou findest in it, take it and make it known unto the sons of men, that they may turn from the evil way unto life. Post haec legitur: Then that man arose in wrath etc., ut iam exscriptum est.

IV. APOCALYPSIS IOHANNIS.

Ἀποκάλυψις τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου.

¹ Μετὰ τὴν ἀνάληψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ παρεγενόμενη ἐγὼ Ἰωάννης μόνος ἐπὶ τὸ ὄρος τὸ Θαβώρ, ἔνθα καὶ τὴν ἄχραντον αὐτοῦ θεότητα ὑπέδειξεν ἡμῖν, καὶ μὴ δυνηθέντος μου στῆναι ἔπεςα ἐπὶ τὴν γῆν καὶ ἠύξάμην πρὸς κύριον καὶ εἶπον· κύριε ὁ θεός μου, ὁ καταξιώσας με δούλόν σου γενέσθαι,

* ἀποκάλυψις cum ABCFG: D ἡ ἀποκ., E ἐρώτησις | τοῦ ἁγίου (ita CD; B add καὶ πανευφήμου ἀποστόλου καὶ εὐαγγελιστοῦ, item FG ἀποστ. καὶ εὐαγγ.) ἰω. τοῦ θεολ. (G add καὶ περὶ τοῦ ἀντιχρίστου): A ἰω. ἀποστ. καὶ εὐαγγελ. ἐπιστηθείου ἡγαπημένου παρθένου τοῦ θεολόγου· περὶ τῆς συντελείας καὶ περὶ τοῦ ἀντιχρίστου. E τοῦ ἁγί. ἰω. τοῦ θεολ. περὶ τῆς παρουσίας τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ καὶ περὶ τῆς συντελείας.

¹ ἀνάληψιν: D (ex errore) ἀποκάλυψιν | παρεγενόμενη cum DE: BCFG παρεγενόμενος | ἐγὼ ἰω.: BF add ὁ θεολόγος | μόνος: BF om | ἐπὶ τὸ ὄρος τὸ (cum DG, item F; E om) θαβώρ (F θαβώριον?): BC ἐν τῷ ὄρει τῷ (C om) θαβώρ | ἔνθα κ. τ. ἄχρ. αὐτ. θεότητα (C θεότηταν) ὑπέδειξ. (D ἔδειξ.) ἡμῖν (C add ἐν γὰρ τῷ ὄρει ἐκείνῳ ἔδειξεν ἡμῖν τὴν θεότηταν) cum CDFG: B ἐν ᾧ ὑπέδειξ. ἡμῖν τὴν θεότητα, E om | καὶ μὴ δυν. μου στῆν. ἔπεςα usque εἶπον cum D: E καὶ ἐκτείνας τὰς χεῖρας πρὸς τὸν οὐρανὸν εἶπον, C ἔπесάμην (sed scriptum est ἐπέσαμεν) ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ ἀνελθόντος μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας εἰς τὸν οὐρανὸν καὶ τὰς χεῖράς μου ἐκπετάσας εἰς τὸ ὕψος τοῦ οὐρανοῦ ἠύξάμην πρὸς κύριον καὶ εἶπον, F (item G?) ἐλθόντος δέ μου ἐν τῷ τόπῳ ἐκείνῳ, καὶ ἀτενίσας τοῖς ὀφθαλμοῖς εἰς τὸν οὐρανὸν ἠύξάμην πρ. κύρ. λέγων, B om usque finem sectionis. A post τοῦ κυρ. ἡμῶν ἰησ. χριστοῦ sic pergit: ἔπесον ἐγὼ ἰωάνν. ἐπὶ τὴν γῆν, καὶ ἦρα τὰς χεῖράς μου εἰς τὸν οὐρανὸν καὶ τὸ ὄμμα, καὶ ἠύξάμην πρ. κύρ. τὸν θεόν μου καὶ εἶπον | κύριε ὁ θε. μου cum EFG: A κύρ. μου ἰησοῦ χριστέ, C κύριε ἰησοῦ χριστέ, D κύρ. ἡμῶν ἰησοῦ χριστέ, δε

ἄκουσον τῆς φωνῆς μου καὶ διδάξόν με περὶ τῆς ἐλευσεώς σου· ὅταν μέλλῃς ἔρχεσθαι ἐπὶ τῆς γῆς, τί μέλλει γενέσθαι; ὁ οὐρανὸς καὶ ἡ γῆ καὶ ὁ ἥλιος καὶ ἡ σελήνη τί μέλλουσι γενέσθαι ἐν τοῖς καιροῖς ἐκείνοις; ἀποκάλυψόν μοι πάντα. θαρρῶ γὰρ ὅτι ὑπακούεις τῷ δούλῳ σου.

² Καὶ ἐποίησα ἡμέρας ἑπτὰ προσευχόμενος, καὶ μετὰ ταῦτα νεφέλῃ φωτεινῇ ἤρπασέν με ἀπὸ τοῦ ὄρους καὶ ἔστησέ με πρὸ προσώπου τοῦ οὐρανοῦ, καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀνάβλεψον, δούλε τοῦ θεοῦ Ἰωάννη, καὶ γινῶθι. καὶ ἀναβλέψας εἶδον ἀνεργότα τὸν οὐρανόν, καὶ ἐξήρχετο ἀπὸ τῶν ἔνδοθεν τοῦ οὐρανοῦ ὁσμή ἀρωμάτων εὐωδίας πολλῆς, καὶ εἶδον φωτοχυσίαν

ὑπεράγαθε | δουλόν (E ἀνάξιον δοῦ.) σου: D om σου | ἄκουσον: F εἰσάκουσον | A om τῆς φωνῆς | καὶ διδ. με περὶ τῆς ἐλ. σου (E ἀγίας σου ἐλ. et add καὶ περὶ τῶν ἐσχάτων ἡμερῶν): F om | ὅταν (E praein ὅταν μέλλῃ βασιλεύειν ὁ ἀντικείμενος διάβολος καὶ) μέλλῃς (D μέλλεις) ἔρχ. (D εἰσερχ.) ἐπὶ τῆς γῆς (ita DEF; AC ἐπὶ τὴν γῆν) | τί μέλλει γενέσθαι (C γίνεσθ.) ὁ οὐρ. καὶ ἡ γῆ (C om καὶ ἡ γῆ) - - τί μέλλουσι (C πῶς ἢ τί μέλλῃ) γεν. ἐν (C om) τ. καιρ. ἐκείν. cum DC: E τί μέλλῃ γενέσθαι ὁ οὐρ. καὶ ἡ γῆ καὶ ἡ σελ. καὶ τὰ λοιπὰ πάντα τοῦ κόσμου τούτου, F καὶ (ὁ?) οὐρ. τί μέλλῃ γεν. καὶ ἡ γῆ καὶ θάλασσα τί μέλλουσι γενέσθαι ἐν τῷ καιρῷ ἐκείνῳ, A καὶ τί μέλλει γενέσθ. ἐν τοῖς καιρ. ἐκείνοις | ἀποκ. (A καὶ ἀπ.) μ. πάντα (E περὶ πάντων τούτων): A add περὶ τοῦ οὐρανοῦ καὶ τῆς γῆς, τοῦ ἡλίου καὶ τῆς σελήνης καὶ τῶν ἀστέρων | θαρρ. γὰρ (E add εἰς σὲ θέσποτα): A ὅτι θαρρ., D θαρρῶ | ὅτι ὑπ. τῷ δούλῳ (ita DE; C τὸν δούλον) σου (C σόν): A πάντοτε εἰσακούεις μου τοῦ δούλου σου, F (certe Birchio teste) ὑπακούης μου ὡς δουλός σου

² καὶ ἐποίησα cum AD: CEF G καὶ ποιήσας (C ποιήσαντος) | καὶ με. ταῦτα: E εὐθέως, F ἰδοὺ | νεφ. φωτεινῇ (F φωτός) ἤρπ. με ἀπ. τ. ὄρ. κ. ἔστ. με (F om ἀπὸ usque ἔστ. με) usque οὐρανοῦ cum AD(F) G: C ἤρπασάν (sic) με ἀπ. τ. ὄρ. κ. ἔστησέν με etc; E ἤρπασέ με ἐν νεφέλῃ καὶ παρέστησέν με πρὸ προσώπ. αὐτοῦ. B post ἡμῖν τὴν θέσπτητα (vide sub 1) sic pergit: ἐπὶ ἡμέρας ἑπτὰ νηστία καὶ ἀγγυπνίαις, περιευχόμενος τῷ θεῷ ἵνα πλατύτερον δεῖξῃ ἡμῖν τὰ ἀπόρρητα τῆς συντελείας τοῦ αἰῶνος. καὶ ἰδοὺ ἦλθεν νεφέλῃ φωτεινῇ καὶ ἤρπασέ με πρὸ προσώπ. τοῦ οὐρ. | ἀνάβλεψ. - τ. θε. (C κυρίου pro τ. θε.) - γινῶθι (D εἰδὲ) cum ACY; item E sed add πάντα τὰ μέλλοντα γενέσθαι: F ἄκουσον δίκαιε ἰω. καὶ γινῶθι. B ἀνάβλ. καὶ θεώρησον δίκαιε ἰω. | ἀναβλέψας εἶδον (ita DEF; A ἶδον): C ἀνέβλεψα καὶ ἶδον, B καὶ ἀνέτεινα τὸ ὄμμα καὶ ἶδον (cod. οἶδον) | ἀνεωγότα (B post οὐρ.) τὸν οὐρ. cum DB: FE ἀνεωγμένον (E post οὐρ.) τὸν οὐρ., CA ἀνεωγότας (sed C - τα, A post οὐρ.) τοὺς οὐρανοὺς | καὶ ἐξήρχ. ἀπὸ τῶν (A om ἀ. τ.) ἔνδ. τ. οὐρ. cum CEA: D praein καὶ εἶδον, sed om ἀπὸ usque οὐρ., F κ. ἐξήρχ. ἀπ' αὐτοῦ, B om | ὁσμή (F ὡς ὁσμή) ἀρ. εὐωδ. (F πλήρης, C πολλῇ εὐωδίᾳ, C εὐωδίας πολλοῦ πλήρης μόσχου) cum A, item CEF: D nil nisi εὐωδίας πλήρης, B om omnia | καὶ εἰδ. φωτοχ. (E φωτογαγίαν) πολλ. παρὰ (E ὑπὲρ) τ. ἡλ. φωτ. (A σφοδρωτέραν) cum ADEG: B καὶ φωτοχ. πο. πα. τ. ἡλ. et add (supra om) καὶ ὁσμήν ἀρωμάτων, CF σφόδρα (F om) πα. τ. ἡλ. φωτεινот.

πολλήν σφόδρα παρὰ τὸν ἥλιον φωτεινότεραν. ³ καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. καὶ ἀνέτεινα τὸ ὄμμα, καὶ εἶδον βιβλίον κείμενον, ὡς νομίζειν με, ἐπτά ὅρων τὸ πάχος αὐτοῦ· τὸ δὲ μῆκος αὐτοῦ νοῦς ἀνθρώπων οὐ δύναται καταλαβεῖν, ἔχοντα σφραγίδας ἐπτά. καὶ εἶπον· κύριε ὁ θεὸς μου, ἀποκάλυψόν μοι τί ἐστὶν γεγραμμένον ἐν τῷ βιβλίῳ τούτῳ. ⁴ καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τοῦτο τὸ βιβλίον ὃ ἐώρακας, γεγραμμένα εἰσὶν τὰ ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ καὶ τὰ ἐν τῇ ἀβύσσῳ, καὶ πάσης φύσεως ἀνθρωπίνης κρίματα καὶ δικαιοσύνη. ⁵ καὶ εἶπον· κύριε, πότε μέλ-

³ καὶ πάλιν etc. cum ABCD: F καὶ -- ἄκουσον δίκ. lw. καὶ θεώρησον, E om | κ. ἀνέτεινα (C - νου) τ. ὄμμ. cum AC; reliqui om | F καὶ ἀναβλέψας εἶδον | ABC εἶδον | C om κείμενον | ὡς νομίζειν με cum A: D ὡς νομίζον Ἰσον, C ὡς νομίζων, F ὡς ἐνόμιζον (item G addito Ἰσον), E nil nisi ὡς, B om, sed vide post | ἐπτ. ὅρων (C ὅρη) τὸ πά αὐτ. cum CDFG; item A τὸ πά. αὐτ. ὡς ἐπτ. ὅρων: E ἐπτακοσίων πήχεων τὸ πάχ., B vide post | ἀνθρώπων cum AD, item B (qui totum locum sic habet: οὐ τὸ μῆκ. καὶ τὸ πλάτος καὶ τὸ πάχ. νοῦς ἀνθρ. etc): CEFG ἀνθρώπων | καταλαβεῖν (CE - βέσβαι) cum ACEFG: BD κατανοῦσαι | ἔχοντα cum CDFG: AB ἔχων, E ἔχον δὲ | καὶ εἶπον: B καὶ τοῦτο θιασάμενος ἐγὼ Ἰωάννης εἶπον | κύριε usque ἀποκάλ. μοι cum D, item E omisso ἀποκάλ. μοι, F (et G?) ἀποκάλ. μοι κύριε: AC ἄκουσον τοῦ δούλου σου τῆς φωνῆς κύριε (C om τ. φω. κύρ.) καὶ ἀποκ. μοι, B δέομαί σου κύριε, ἀποκάλυψ. μοι τῷ δούλῳ σου | τί ἐστ. (E εἰσιν) γεγραμμένον (E - μένα, item D) ἐν τ. βί. τούτ. cum ADE; item C τί ἐστ. τὰ ἐν αὐτῷ γεγραμμ., F (et G?) τὸ βιβλίον τοῦτο, B τί ἐστι τὸ βιβλίον ὃ ἐώρακα.

⁴ καὶ ἤκ. φω λε. μοι: E om | ἄκ. δίκ. lw. cum BCDE: AG om | BC om τοῦτο, E om τοῦτο usque ἐώρακ. (F a verbis ἀποκάλ. μοι κύρ. τὸ βιβλ. τοῦτο pergit καὶ πάντα ἐν αὐτῷ γεγραμμ. τὰ ἐν τῷ mediis omissis) | γεγραμμ. εἰσὶν (Ita A, C εἰσ. γεγρ., BD ἔστι [D ἔστε] γεγραμμένα): C add ἐν αὐτῷ. De E vide post, de F ante. | τὰ ἐν τῷ (cum BDEFG; AC om) οὐρ. καὶ τὰ (AB om) ἐ. τ. γ. καὶ (CD om) τὰ -- πάσης φύ. ἀνθρ. (cum ACD: BEF πᾶσα φύσις ἀνθρώπων [F - που]) κρίματα (cum AE, D κρίμασιν, BCF κρίμα) κ. δικ. Post δίκ. Ἰωάννη E sic pergit: πάντα τὰ ἐν τῷ οὐρανῷ -- κρίματ. κ. δικ. ἀναγραφόμενα. B post δικαιοσύνη addit: καὶ φανερωθήσονται εἰς τὴν συντέλειαν τοῦ αἰῶνος, ἐν τῇ μελλούσῃ κρίσει· καθὼς ὁ προφήτης θανιὴλ ἐώρακεν κρίτηριον· ἐκάθισα, καὶ βιβλία ἀνέωχθησαν (in codice per omnia vitiosissimo scriptum est: ἐκάθισαι· καὶ βύβλη ἀνέωχθησαν)· τότε καθίσονται καὶ οἱ δώδεκα ἀπόστολοι κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Tum pergit: ὡς δὲ ταῦτα ἤκουσα ὑπὸ τοῦ κυρίου μου, καὶ πάλιν ἠρώτησα· ὑπόδειξόν μοι, κύριε μου, πότε μέλλῃ γενέσθαι, καὶ τί εἰς (codex τεῖς pro τί εἰς) σημεῖα διαφέρουσιν οἱ καιροὶ καὶ οἱ χρόνοι, ἵνα καγὼ ἀναγγέλω τοῖς ἀδελφοῖς μου τοῖς ἀποστόλοις καὶ πᾶσι τοῖς πιστεύουσιν εἰς τὸ ὄνομά σου τὸ ἅγιον.

⁵ πότε μέλλουσιν (A μέλλει) ταῦτ. γεν. (D γε. τα., F τα. ἀποκαλυφθῆναι) -- ἐκείνοι cum ACDF (et G): E καὶ ἀπὸ τότε τί μέλλει γενέσθ. | μέλλει: A

λοῦσιν ταῦτα γενέσθαι, καὶ τί διαφέρουσιν οἱ καιροὶ ἐκεῖνοι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· μέλλει τῷ καιρῷ ἐκεῖνῳ γενέσθαι πλησμονὴ σίτου καὶ οἴνου. οἷα οὐ γέγονεν ἐπὶ τῆς γῆς οὐδ' οὐ μὴ γένηται ἕως οὗ ἔλθωσιν οἱ καιροὶ ἐκεῖνοι. τότε ὁ στάχυς τοῦ σίτου ἐκφυεῖ ἡμιχόινικον, καὶ ὁ ἀγκῶν τοῦ κλημάτος ἐκφυεῖ χιλίους βότρυας, καὶ ὁ βότρυς ἐκφυεῖ ἡμίσταμνον οἴνου· καὶ τοῦ ἐπερχομένου ἔτους οὐ μὴ εὐρεθῇ ἐπὶ προσώπου πάσης τῆς γῆς ἡμιχόινικον σίτου οὐδὲ ἡμίσταμνος οἴνου.

⁶ Καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε

add γάρ | τῷ: CE ἐν τῷ | οἴνου: A add πολλή, item E (πλήθει et πολλοὶ corrupte) ἐπὶ τῆς γῆς (C τὴν γῆν) cum CDE: AFG om | οὐδ' οὐ μὴ (C οὐδὲ μὴ, F οὐδὲ) γένηται (EF γενήσεται): F add πώποτε (A πώποτε omisiss οὐδ' οὐ μὴ γέν. ex errore) | ἕως οὗ: A μέχρις ἂν | E τότε γάρ | ἐκφυεῖ primum cum CE: A χύνη, G ἐκχύνει, DF ἐκχέει, B ἐκχέοι | ἡμιχόινικον cum A (ἡμιχύνηκον), item D χίνικον: C εἰμιφίνηκον, G ἡμινφοίνικον, F ἐπιφοίνικας, quae omnia ex ἡμιφοίνικον corrupta videntur esse. Nec minus corrupte E ἐν μὴ ζαρὸν σήτου (σίτου etiam G addit), B ἡμισκοσκηνῶν | ὁ (A ἡ) ἀγκῶν (E ἀγκήκων) cum ADE: C εἰ κλάδος, F ὁ εἰς στάχυς? B τὸ κλημά pro ὁ ἀγκ. τ κλημ. | ἐκφυεῖ (D φυεῖ) cum CDE, A ποιήσει, F ἐκχέει, B om | ἐκφυεῖ tert (D φυεῖ, A εὐφυεῖ) cum ACDE: B om (F post ἐκχέει om χιλίους usque ἐκφυεῖ) | ἡμίσταμνον cum AC, item F (ἡμισσταμνον), DE στάμνον, B ἡμισσταμνο | καὶ τοῦ ἐπερχ. ἔτους cum C; F (G?) καὶ εἰς τὸ ἐπερχόμενον ἔτος, D καὶ τὸν ἐπειτα χρόνον, B καὶ τοῦ ἐπερχομένου καιροῦ, E καὶ ἐν τῷ ἐπερχομένῳ χρόνῳ, A καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλει γενέσθαι· καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, Ἰωάννη· ἐρχομένου τοῦ καιροῦ | ἐπὶ προσώπου (BE -ωπον) πάσης (BD om) τ. γῆς: A om, E post οἶνος ponit | ἡμιχόινικον (D οἶμοι χίνικον, C ἡμισυ φίνηκον, F φοίνικα) σίτου cum ACDF: BE σίτος | ἡμίσταμνος (οἶμοι στάμνος D, ἡμίσταμνον A, ἡμισυ στάμνον C) οἴνου cum ACD: F στάμνον οἴνου: BE οἶνος, sed B add οὔτε ἔλαιον. Praeterea BE οὔτε σῖ. οὔτε οἶν., item F οὔτε φοῖ. σῖτ. οὔτε στ. οἶν., CD καὶ pro οὐδέ. B post verba ἄκουσ. δὲκ. ἰω. totam sectionem sic habet: ὅταν ἴδῃτε (codex ἡδυται) σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ συναγούσι (sic) πόλεμον, ἔσθιος ἐπὶ ἔσθιος καὶ βασίλεις ἐπὶ βασίλεις καὶ λιμοὺς καὶ σεισμούς, τότε ἐγγίξει τὸ τέλος· καὶ μέλλουσιν οἱ καιροὶ ἐκεῖνοι γενέσθαι πλησμονὴ σίτου καὶ οἴνου· καὶ ἔλαιου, οἷα οὐ γέγονε πώποτε· τότε ὁ στάχυς τοῦ σίτου ἐκχέοι (sic) ἡμισυκόσκιον, καὶ τὸ κλημά χιλίους βότρυας, καὶ ὁ βότρυς ἡμισύσταμνον οἴνου· καὶ τοῦ ἐπερχομένου καιροῦ φθαρῆσται, καὶ οὐ μὴ εὐρεθῇ ἐπὶ προσώπων τῆς γῆς οὔτε σίτος οὔτε οἶνος οὔτε ἔλαιον.

⁶ καὶ πάλιν (ita BCD; F om) εἶπ. (D add πρὸς κύριον) κύριε, ἀπὸ (BD praeip καὶ) τότε τί μέ. (D τί μέ. τότε) ποιεῖν (ita CDF; B μέλλει γενέσθαι); καὶ ἡκ. φωνῆς λεγούσης (F φωνῆν λέγουσαν) μοι· ἄκ. δὲκ. ἰω. (B om ἄκ. δι. ἰω.). C add ταῦτα πάντα ἐλάλησα σοι: haec omnia AE om | τότε: AE καὶ τότε | ἀρ-

φανήσεται ὁ ἀρνὴτής καὶ ἐξορισμένος ἐν τῇ σκοτίᾳ, ὁ λεγόμενος ἀντίχριστος. καὶ πάλιν εἶπον· κύριε, ἀποκάλυψόν μοι ποταπὸς ἐστίν. ἡ καὶ ἤκουσα φωνῆς λεγούσης μοι· τὸ εἶδος τοῦ προσώπου αὐτοῦ ζοφῶδες, αἱ τρίχες τῆς κεφαλῆς αὐτοῦ ὀξεῖαι ὡς βέλη, οἱ ὄφρυες αὐτοῦ ὡσεὶ ἄγρου, ὁ ὀφθαλμὸς αὐτοῦ ὁ δεξιὸς ὡς ὁ ἀστὴρ ὁ πρωὶ ἀνατελλών, καὶ ὁ ἕτερος ὡς λέοντος, τὸ στόμα αὐτοῦ ὡς πῆχυν μίαν, οἱ ὀδόντες αὐτοῦ σπιθαμιαῖοι, οἱ δάκτυ-

νῆτης C add καὶ ὑπερήφανος | ἐξορισμένος (ita omnes) ἐν τῇ σκοτ. (F ἐν τῇ σκοτίᾳ, BD om ἐν τ. σκ., sed B add διάβολος): C ἐξορ. ὁ ἐν σκοτίᾳ μένων | ὁ λεγόμενος: D om | ἀντίχριστος (D -χρηστος): E add καὶ ὑποδεικνύει τὰ τῆς πλάνης αὐτοῦ φαντάσματα, λέγων· ἐγὼ εἰμι ὁ υἱὸς τοῦ ἀνθρώπου, καὶ παραδεικνύει (cod. -δύκναι) αὐτὸν ὡς θεόν, καὶ στήσει τὸν τόπον αὐτοῦ εἰς τὸν τόπον τοῦ κρανίου, ἔπειτ' ἤλθεν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ διὰ τοὺς ἐν ᾗδῃ ὀδυρομένους, καὶ ἄρχεται τὸ κρίναι μετὰ πραότητος καὶ ἐλεημοσύνης πολλῆς καὶ συγχωρήσεως ἁμαρτωλῶν, καὶ ὡς φησι συγχωρεῖ ἁμαρτήματα. καὶ ἀκούσονται οἱ πεπλανημένοι αὐτὴν τὴν συγχώρησιν, καὶ συναχθῆσονται ἄγνωστοι καὶ ἀγραμματοῖσι λέγοντες πρὸς ἀλλήλους· μὴ ἄρα εὐρίσκομεν αὐτὸν δίκαιον; ἔστιν ἐπιστηρίζων (in codice: εὐρίσκομεν αὐτόν· δίκαιός ἐστιν ἐπιστηρίζων) ὁ δῆμος τῶν φονευτῶν Ἰουδαίων. ὅθεν καὶ ὡς πρότιμον δεικνύουσιν αὐτόν, τοῦ τόπου καὶ τοῦ ναοῦ πρόνοιαν ποιούμενος. καὶ λέγουσιν οἱ ἀγνώμονες ὅσα... (cod. ἐνεγκατευσώμεθα?) διὰ τοὺς λόγους καὶ τὰς παραινέσεις τῶν προφητῶν. Quae sequuntur, ad sect. 8. pertinent: καὶ πάλιν ὁ μαθητὴς τοῦ κυρίου ἠρώτησε λέγων· ἐπέ μοι, κύριέ μου, καὶ μετὰ ταῦτα τί μέλλεις ποιεῖν; ἄκουσεν, δίκαιε Ἰωάννη· θεωρῶν ὁ θεὸς τὴν ἀδικίαν αὐτοῦ ἀποστέλλει ἄγγελον ἐξ οὐρανοῦ, τὸν βαυριήλ (sic), λέγων· ἀπέλθατε, σαλπείσατε (sequitur ἄλλος ἀς, conieceris simile aliquid ut τοῖς πνεύμασιν ἄλλος ἵνα) κρατήσουσιν τὸν νετόν. καὶ ἡ γῆ ξηρανθήσεται, καὶ αἱ βοτάναι (cod. ἡ βατάνες) ψυγήσονται. καὶ ποιήσει τὸν οὐρανὸν χαλκοῦν, ἵνα θρόσων μὴ δώσῃ ἐπὶ τὴν γῆν, καὶ κρύψῃ τὰς νεφέλας εἰς τὰ ἔγκατα τῆς γῆς, καὶ καταστείλῃ (hoc loco -στηλῶ) κέρας τῶν ἀνέμων, ἵνα μὴ ἄνεμος συστή (sic) ἐπὶ (cod. ἀπὸ) προσώπου πάσης τῆς γῆς. καὶ ἔσται βάμβρος πολὺ (cod. πολλή) ἐπὶ πάσαν τὴν γῆν (cf C ad sect. 7). Post haec quae leguntur, vide ad sect. 8; pergitur enim: καὶ εἶπον· κύριε, πόσα ἔτη μέλλουσιν etc. | πάλιν: AE om | εἶπον: B add ἐγὼ Ἰωάννης | E κύρ. μου | ἀποκάλ. μοι cum ABDFG: CE om | ποταπ. ἐστ. (G add ὁ ἀντίχριστος, item E οὗτος ὁ ἀντίχρ.): D πῶς μέλλει εἶναι

ἡ καὶ ἤκ. φω. λεγ. μοι cum BCD, item F additis ἄκουσον δίκαιε Ἰωάννη: E ἄκουσον δίκαιε Ἰωάννη, A καὶ εἰπέ μοι· ἄκουσ. δίκ. Ἰω. | τὸ (B add μὲν) εἶδος (F praem ἔστω): B τὸ φῶς | ζοφῶδες: A add ἐστίν, B add καὶ μελανώμενον | ὀξεῖαι (AD ὀξὺς, C ὀξίς, B ὀξήσου, EF om) ὡς (A ὥσπερ, C ὡσεὶ) βέλη (A βέλος, B βελώνια, F φόλλος?): E add ἡ κλονήμενα | οἱ (C ἡ) ὄφρυες (D ὄφρυες, F ὠσφρυες, B φροῖς, E ὠσφρὺς, C ὀφρῖς) αὐτ. ὡσεὶ ἄγρου (D ὡσεὶσαγρου, F ὡς ἄγρου, C ὡς ἄγριοι, E πάσης δυσωδίας καὶ ἀγριότητος, B corruptissime ἀνδρείου βελόνια ἄγαστάχειος): A om | E ὁ μὲν ὀφθ. αὐτ. omisso ὁ δεξ. | ὡς (B om) ὁ (BDEF om) ἀστ. ὁ (DE τὸ, F om) πρωῒ (A πρώην) ἀνατ. | καὶ ὁ ἕτερος (A add αὐτοῦ ὀφθαλμός): F ὁ ἀριστερός | ὡς cum CDF: AE ὥσπερ, B om (sed add εἰδὶς sic) | τὸ στ. αὐ. ὡς πῆχ. μίαν (ὡς π. μ. A;

λοι αὐτοῦ ὡς δρέπανα, τὸ ἔχον τῶν ποδῶν αὐτοῦ σπιθαμῶν δύο, καὶ εἰς τὸ μέτωπον αὐτοῦ γραφὴ ἀντίχριστος· ἕως τοῦ οὐρανοῦ ὑψωθήσεται καὶ ἕως τοῦ ἄδου καταβήσεται, ποιῶν ψευδοφαντασίας· καὶ τότε ποιήσω τὸν οὐρανὸν χαλκοῦν, ἵνα μὴ δώσῃ ἐπὶ τὴν γῆν δρόσον· καὶ κρύψω τὰς νεφέλας ἐν ἀποκρύφοις τόποις, ἵνα μὴ ἐπάγῃσι δρόσον ἐπὶ τὴν γῆν· καὶ καταστείλω τοῖς κέρασιν τῶν ἀνέμων, ἵνα μὴ πνεύσῃ ὁ ἄνεμος ἐπὶ τῆς γῆς.

⁸ Καὶ πάλιν εἶπον· κύριε, καὶ πόσα ἔτη μέλλει ποιεῖν οὗτος ἐπὶ τῆς γῆς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε

D πῆχη α', C πῆχη, B πλῖων πιθαμῶς [σπιθαμῆς]: EF om | σπιθαμῆται (D -μέτοι) cum AD: C σπιθαμῆ, E σπιθαμῆν, G σπιθαμῶν, F σπιθαμῶν τριῶν | D τὰ ἔχον | σπιθαμῶν (B -μῆς) δύο cum DEB; G σπιθαμᾶς τρεῖς, AC ὡς σπιθαμαὶ δύο | ἀντίχρ. cum ABF: CD ὁ ἀντ., E οὗτός ἐστιν ὁ ἀντίχρ. | ἕως τ. οὐρανοῦ: A praeem οὗτος | ψευδοφαντασίας (B -σίαν, CD ψευδεῖς φαντ.): A add καὶ σημεῖα πολλά | CD χαλκόν | δώσει cum AFG: D ἐπιδώσει, C ἐπάγῃ | ἐν ἀποκρ. τόποι. cum D: CF εἰς τὰ ἔσχατα τῆς βασιλείας (F γῆς), B εἰς τὰ καταχθόνια | ἐπάγῃσι δρ. (F δρ. ἐπάξουσιν) ἐπὶ τὴν γῆν (F τῆς γῆς) cum DF: B βρέξουσιν ἐπὶ τὴν γῆν | καταστείλω cum D: F κατὰσχῳ | πνεύσει etc cum D: F ἄνεμος ἐκκλήψει (sic apud Birch.) ἀπὸ προσώπου πάσης τῆς γῆς. In C pro ἵνα μὴ ἐπάγῃσι etc. legitur: καὶ ἐστὶν θαμβὸς ὁ ἀὴρ ἐπὶ τῆς γῆς. B pro καὶ καταστείλω etc: καὶ γενήσεται λιμὸς ἰσχυρὸς ἐπὶ προσώπου τῆς γῆς. Praeterea B et E propria habent. Ita B post ψευδοφαντασίαν pergit: καὶ ἀγαπήσει πλεῖστα τῶν ἑβραίων γένος· οἱ δὲ δίκαιοι κρυβήσονται καὶ φύγῳσιν ἐν ὄρεσι καὶ σπηλαίοις· καὶ πολλοὺς δικαίους τιμωρήσει· καὶ μακάριος ὃς οὐ μὴ πιστεύσει αὐτῷ. καὶ τότε οὐρανὸς οὐ μὴ δώσει δρόσον ἐπὶ τὴν γῆν· κρύψῃ τὰς νεφέλας etc. E vero post ὡς βέλη ἤκουημένα sic pergit: οἱ ὁδόντ. αὐτοῦ σπιθαμῆν· οἱ δάκτ. -- δρέπανα· τὰ σκέλη αὐτοῦ ὅμοια λεκτοῦρ (?)· τὸ ἔχον τῶν ποδ. -- δύο· οἱ ὠσφρὺς (sic) αὐτοῦ πάσης δυσωδίας καὶ ἀγριότητος· καὶ εἰς τὸ -- ὁ ἀντίχριστος· κρατῶν ἐν τῇ χειρὶ αὐτοῦ ποτήριον θανάτου, καὶ ἐξ αὐτοῦ πίνουσιν πάντες οἱ προσκυνοῦντες αὐτόν· ὁ μὲν ὀφθαλμὸς -- λέοντος, ὅτε αἰχμαλωτεύσῃ ὑπὸ τοῦ ἀρχαγγέλου μιχαήλ, καὶ ἦρεν ἐξ αὐτοῦ τὴν θεότητα. καὶ ἀπεστάλην ἐγὼ ἐκ τῶν κόλπων τοῦ πατρός μου, καὶ συνέστειλα τὴν κεφαλὴν αὐτοῦ τοῦ μεμιαμένου, καὶ ἐσβέσῃ ὁ ὀφθαλμὸς αὐτοῦ· καὶ ὥδε (?) προσκυνησούσιν αὐτόν, γράφει (addo εἰς?) αὐτῶν τὰς χεῖρας τὰς δεξιὰς, ἵνα καθέζονται μετ' αὐτοῦ (cod. αὐτῶν) εἰς τὸ πῦρ τὸ ἐξώτερον· καὶ ἄλλῳ (?) περισφαγίσθῃναι (? περισφραγ.) οὐ δύναται· καὶ πάντες οἱ μὴ βαπτισθέντες (cod. -σθῆναι) καὶ μὴ πιστεύσαντες, τετήρηται αὐτοῖς πᾶσα ὀργὴ καὶ θυμὸς (cod. πάσης ὀργῆς κ. θυμοῦ) τοῦ θεοῦ. καὶ εἶπον· κύριε μου, καὶ τί (sic) σημεῖα ποιεῖ (cod. ποιῇ); ἄκουσον, δίκαιε ἰωάννη· ὅρη καὶ βουνούς μετακινήσει, καὶ διανεύσει τῆς μεμιαμένης χειρὸς αὐτοῦ· δεῦτε πρὸς με πάντες, καὶ διὰ φαντάσματα καὶ πλάνης (sic) συνάγονται ἐν τῷ ἰθίῳ τόπῳ· νεκροὺς οὐκ (sic, potius ἐξ-?) ἐγείρει· τὰ δὲ πάντα ὅλα ὡς θεὸς ὑποδεικνύει.

⁹ B καὶ πάλιν ἐρώτησα καὶ (ita AD; C om) πόσα -- ἐπὶ τῆς γῆς (A ἐπὶ τὴν γῆν): B πόσα ἔτη μέλλουσι οὕτω γενέσθαι, E πόσα ἔτη μέλλουσιν γενέσθαι ταῦτα | καὶ ἤκουσα φ. λε. μοι: E καὶ λέγει μοι | ποιήσω; G teste Birch. ποιή-

Ἰωάννη· τρία ἔτη ἔσονται οἱ καιροὶ ἐκεῖνοι, καὶ ποιήσω τὰ τρία ἔτη ὡς τρεῖς μῆνας, καὶ τοὺς τρεῖς μῆνας ὡς τρεῖς ἑβδομάδας, καὶ τὰς τρεῖς ἑβδομάδας ὡς τρεῖς ἡμέρας, καὶ τὰς τρεῖς ἡμέρας ὡς τρεῖς ὥρας, καὶ τὰς τρεῖς ὥρας ὡς τρεῖς στιγμάς, καθὼς εἶπεν ὁ προφῆτης Δαυὶδ· τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας, ἐσμίκρυνας τὰς ἡμέρας τοῦ χρόνου αὐτοῦ, κατέχευας αὐτῷ αἰσχύνην. καὶ τότε ἀποστελῶ Ἐνῶχ καὶ Ἡλίαν πρὸς ἔλεγχον αὐτοῦ, καὶ ἀποδειξωσιν αὐτὸν ψεύστην καὶ πλάνον, καὶ ἀνελεῖ αὐτοὺς ἐπὶ τὸ θυσιαστήριον, καθὼς εἶπεν ὁ προφῆτης· τότε ἀνοίσωσιν ἐπὶ τὸ θυσιαστήριόν σου μόσχους.

⁹ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλει γενέσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε τελευτήσῃ πάσα φύσις ἀνθρωπίνη, καὶ οὐκ ἔστιν ἄνθρωπος ζῶν ἐπὶ πᾶσαν τὴν γῆν. καὶ πάλιν εἶπον· κύριε, ἀπὸ τότε τί μελ-

σιν ἔχων | καὶ τ. τρ. ὥρας ὡς τρ. στιγμάς (C ὡς στιγμὴν μίαν): E om; A vero add καὶ αἱ τρεῖς στιγμαὶ ὡς τρεῖς ῥοπαί· αἱ τρεῖς ῥοπαὶ εἰσιν τὸ καμμῦσαι καὶ ἀναβλέψαι (in ipso codice haec scripta sunt: κ. οι τρεις στιγμαις ως τρεις ρωπαις· οι τρεις ρωπαις εἰσιν το καμησαι κ. αν.) | C προεῖπεν | A om δαυὶδ | DE κατέρραξας | D ante κατέχεας αὐτῷ (pro his A κατέχεε αὐτόν) in margine additum habet ἔδωκες ἐντροπήν | αἰσχύνην: F ἰσχύν· C ἀποστέλλω | BF ἔνωχον | αὐτοῦ: A add τοῦ δεινοῦ θηρίου | ἀποδειξωσιν DF; A ἀποδείξω: CE ἀποδιώξουσιν | C ὡς ψεύστην, D ψεύστ. ὄντα | B ἐλέγχειν αὐτὸν πᾶσιν τοῖς ἀνθρώποις ψεύστην καὶ ἀπάνθρωπον καὶ υἱὸν τῆς ἀπωλείας καὶ ἐλέγχονται αὐτοῦ κατὰ πρόσωπον εἶναι ἀντίχριστον πλάνον καὶ σατανᾶν τῆς ἡεωρίας αὐτοῦ· καὶ μὴ φέρων ἔλεγχον ὡς ἀπατεῶν (pergit καὶ μάχα quae non intellego; μαχαίρα?) ἀνελεῖ τὰς κεφαλὰς ἡμῶν, καθῶς etc. | δαυὶδ cum CEF; ABD om | ἀνοίσωσιν cum ACDF; E ἀνοίσουσιν. B a verbis καθῶς εἶπ. ὁ προφ. transilit ad similia ea quae sequuntur, omissis τότε ἀνοίσωσιν usque μετὰ τῶν κεράτων ἐκεῖνων, καθῶς etc.

⁹ κύριε: D om | μέλλει γενέσθαι cum AF; CD μέλλεις ποιεῖν. E om καὶ πάλιν usque δίκ. Ἰωάννη. Sed habet infra post verba ἔλα ὡς θεὸς ὑποδεικνύει (exequente sect. 71. ubi pergit: καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον δίκ. Ἰω., καὶ ἀπὸ τότε οὐκ ἔστιν ἄνθρωπος ζῶν ἐπὶ πρόσωπον πάσης τῆς γῆς. καὶ τότε ἀποστελῶ etc. | D om ἄκουσ. δίκ. (A om) Ἰωάνν. | τότε: E καὶ τότε | τότε τελευτήσῃ (E -τήσουσιν) -- ἀνθρώπινην (EF ἀνθρώπων) usque γῆν: A om | F om καὶ οὐκ ἔστ. ἄνθρ. ζῶν | DE om ἐπὶ πᾶ. τ. γ. Post ἀνθρῶπ. ζῶν E multa propria habet, sed mira vitiositate scripta sunt. Pauca inde excerptsisse satis erit. Pergit: συμψυγῆσεται („exsicabitur“: simile quid coniciendum erit pro συψυγήσεται, quod codex habet) ἡ γῆ ἀπὸ τοῦ καύσωνος (additur ἐνός) τοῦ ἡλίου· οὐαί τοὺς φθάσαντας τότε -- τότε οἱ ἔχοντες χρυσίον καὶ ἀργύριον ῥίπτουσιν αὐτὰ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης, καὶ οὐδεὶς αὐτὰ ἐπιμελετᾷ -- σκευὴ ἐλεφάντινα, ἱμάτια ἐκ λίθου καὶ μαργαρίτου ἐν ταῖς πλατείαις ῥίπτουσιν αὐτά· βασιλεῖς καὶ ἄρχοντες λιμῶ

λεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ ἀγγέλους μου, καὶ ἀροῦσιν τὰ κέρη τοῦ κριοῦ τὰ κείμενα ἐπὶ τὴν νεφέλην, καὶ ἐξέλθωσιν ἔξω τοῦ οὐρανοῦ καὶ σαλπίσσουσιν Μιχαὴλ καὶ Γαβριὴλ μετὰ τῶν κεράτων ἐκείνων, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ, ἐν φωνῇ σάλπιγγος κερατίνης· καὶ ἀκουτισθήσεται ἡ φωνὴ τῆς σάλπιγγος ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης· καὶ ἀπὸ τῆς φωνῆς ἐκείνης τῆς σάλπιγγος σαλευθήσεται πᾶσα ἡ γῆ, καθὼς προεῖπεν ὁ προφήτης, καὶ ὑπὸ τὴν φωνὴν τοῦ στρουθίου ἀναστήσεται πᾶσα βοτάνη, τουτέστιν ὑπὸ τὴν φωνὴν ἀρχαγγέλου ἀναστήσεται πᾶσα φύσις ἀνθρωπίνη.

τηκόμενοι· πατριάρχαι καὶ ἡγούμενοι, πρεσβῦται καὶ λαοὶ (verbum deest)· ποῦ ὁ οἶνος ὁ καλὸς καὶ ἡ τράπεζα καὶ ἡ φαντασία τοῦ κόσμου; καὶ οὐ μὴ εὐρεθῇ ἐν ὅλῳ τῷ κόσμῳ -- καὶ τελευτήσουσιν οἱ ἄνθρωποι ἐπὶ τὰ ὅρη καὶ ἐν ταῖς πλατείαις καὶ ἐν παντὶ τόπῳ τῆς οἰκουμένης· καὶ ἐκ τῆς δυσωδίας τῶν θανάτων τελευτήσουσιν καὶ οἱ ζῶντες· φεύγουσιν εἰς τὰ ὅρη καὶ κρύπτονται ἐν αὐτοῖς εἰς τὰ σπήλαια -- οἱ σπλαγχνικοὶ ἀδελφοὶ πίπτουσιν ὁμοθυμαδὸν καὶ ἀποθνήσκουσιν καὶ πᾶς ὁ κόσμος ὑπὸ θανάτου τελευτῶσιν. καὶ ἤκουσα (ante haec excidisse videtur quaestio) φωνῆς λεγούσης μοι· ἄκουσον δίκαιε Ἰωάννη· ὅστις οὐ προσκυνεῖ τὸ θηρίον ἐκεῖνο καὶ τὰ φαντάσματα αὐτοῦ, μάρτυς κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν καὶ ζωὴν αἰώνιον κληρονομήσει μετὰ τῶν ἁγίων μου. Post haec leguntur quae inde a sectione sexta exeunte edidimus. Pergitur enim: καὶ εἶπον· κύριέ μου ποταπὸς ἐστὶν οὗτος ὁ ἀντίχριστος. ἄκουσον, δίκ. ἰω. τὸ μὲν εἶδος τοῦ προσώπου etc., de quibus iam relatam est supra ad sect. 7. | καὶ πάλιν εἶπον· κύ. (F add καὶ, item A) ἀπὸ -- μέλλεις ποιεῖν (F μέλλῃ γενέσθαι, item A μέλλει γεν.) -- Ἰωάννη cum CF (item A qui a priorē καὶ πάλιν εἶπον cum seqq. ad posterius transillit); D (E) om | τότε: D καὶ, E καὶ τότε | ἀροῦσιν cum A (is om ἀποστελῶ ἀγγ. μου καὶ) CF; D ἄρωσιν | κέρη: ita (vel κέρι) ACD; F tantum teste Birchio κέρατα | τὰ κείμενα ἐπὶ (A ὑπὸ) τὴν νεφ. (G τῆς νεφέλης): F τὰ ὑπὸ νεφελῶν, D om | ἐξέλθωσιν (C-ζων): D ἐξέρχονται, sed servato καὶ sq. | C ἔξωθεν | A καὶ σαλπ(σει) | D μιχ. x. γαβρ. ante καὶ σαλπ(ον) | προεῖπεν cum CDF; A εἶπεν | προφήτης: D δίκαιος; ἐν (B om) φω. σάλπ. κερ. cum ADF (B); C ἐν σάλπιγγιν ἐλαταῖς καὶ φωνῇ σάλπ. κερ. | ἀκουτισθήσεται: F ἀκουσθήσεται. A ἀκουσθήτω, C ἀναστήσεται | ἡ φων. τ. σάλπ. (F add ἐκείνης): A ἡ σάλπιγξ ἐκείνη | ἀπὸ περάτων -- οἰκουμένης: B εἰς τὰ τετραπέρατα τῆς γῆς, F add καὶ οὐρανοῦ καὶ γῆς καὶ θαλάσσης | ἀπὸ: F ἐκ | ἐκείνης τῆς σάλπ. (F τ. σάλπ. ἐκ.): D om τ. σάλπ. | σαλευθήσεται πᾶσα usque finem cum A: F ἐγερθήσονται πάντες οἱ νεκροὶ τῆς γῆς καθὼς εἶπ. ὁ προφ. δαυ., καὶ ἐπὶ φωνῇ τῶν στρουθίων πᾶσα φύσις ἀνθρώπων ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης; D σαλευθήσεται πᾶσα φύσις ἀνθρωπίνη ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἀναστήσεται, B σαλευθ. ἡ γῆ (ita videtur) πᾶσα καὶ ἀναστήσεται πᾶσα φύσις ἀνθρώπων ἀπὸ ἀδάμ καὶ εὗας μέχρι τῆς συντελείας. C καὶ ἀπὸ τῆς φωνῆς usque finem om. E pro iis quae edidimus inde a τότε ἀποστελῶ ἀγγέλους habet: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ καὶ κροτήσει

¹⁰ Καὶ πάλιν εἶπον· κύριε, οἱ ἀποθανόντες ἀπὸ τοῦ Ἀδάμ μέχρι τὴν σήμερον, καὶ οἱ κατοικοῦντες ἐν τῇ ἄδῃ ἀπὸ τοῦ αἰῶνος καὶ οἱ ἀποθανόντες ἐπ' ἐσχάτων τῶν αἰώνων ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· πᾶσα φύσις ἀνθρωπίνη τριακονταετῆς ἀναστήσεται.

¹¹ Καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσιν, καὶ ἄλλοι γηραῖοι, καὶ ἄλλοι νεώτεροι, καὶ ἄλλοι βρέφη· ἐν τῇ ἀναστάσει ποταποὶ ἀναστήσονται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὥσπερ γὰρ εἰσιν αἱ μέλισσαι καὶ οὐ διαφέρουσι μία τῆς μιᾶς, ἀλλ' εἰσὶ πᾶσαι μιᾶς εἰδέας καὶ μιᾶς ἡλικίας, οὕτως καὶ ἐν τῇ ἀναστάσει ἔσονται πᾶς ἄνθρωπος· οὐκ ἔστιν οὔτε ξανθὸς οὔτε πύρρος οὔτε μέλας, ἀλλ' οὔτε αἰθίοψ ἢ διάφορα πρόσωπα· ἀλλὰ πάντες ἀναστήσονται μιᾶς εἰδέας καὶ μιᾶς ἡλικίας· πᾶσα φύσις ἀνθρωπίνη ἀσώματοι

τὴν σάλπιγγα, καὶ ἀκουσθήσεται ἡ φωνή (codex φύσης sic) τῆς σάλπιγγ. ἀπὸ περ. ἕως περὰτ. τῆς οἰκουμένης. Tum pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἔνδοξον etc.: vide infra.

¹⁰ μέχρι τὴν (cum DF; C τῆς) σήμερον: A om | ἀπὸ τοῦ αἰῶνος (ita D: A add ἐκείνου): CF ἀπ. τῶν αἰώνων ἐκείνων (F ἐκείνου?) | καὶ οἱ ἀποθ. ἐπ' ἐσχάτ. (C ἐν τῇ ἐσχάτῃ) τ. αἰώνων (A ἐν τῇ συντελείᾳ καὶ ἕως τῆς ἡμέρας ἐκείνης) cum DCA: F καὶ οἱ μέλλοντες ἀποθνήσκουσιν ἐσχάτως | ἀναστήσονται: D add καὶ οἱ μὲν ἀπέθανον ἀπ' ἀρχῆς κόσμου, καὶ ἄλλοι ἕως τῆς συντελείας, item C ὅτι αὐτοὶ ἀπὸ τῶν αἰώνων ἐκείνων, καὶ οἱ ἄλλοι ἀποθάνουσιν μετὰ τὴν συντέλειαν, nil add A. In F plura excederunt; post ἀναστήσονται enim statim pergitur: καὶ ὅτι ἄρσεν καὶ θῆλυ τελευτῶσιν etc. De B et E vide post.

¹¹ A ut solet x. πάλ. εἶπ. ἐγὼ Ἰωάννης | γηραῖοι cum CD; AF γηραιοί; A ἑτεροὶ δὲ νεώτεροι, ἄλλοι δὲ εἰσιν βρέφη· ἐν τ. ἄν. δὲ etc. | ὥσπερ γὰρ etc cum A; similiter D: ὥσπ. αἱ μέλ. (addendum οὐ) διαφέρουσαι μία ὑπὲρ τῆς ἄλλης καὶ ὅλοι εἰσὶν μιᾶς εἰδέας (εἰδ. bis et A et D; CF ἰδ.), οὕτως ἔσται· ἀλλ' οὐδὲ ἔστιν ἐκεῖ ξανθὸς (cod - πης) οὔτε διάφορα πρόσωπα, ἀλλὰ πάντ. μιᾶς εἰδέας ἀναστήσονται καὶ μιᾶς ἡλικίας. Item C: ὥσπ. αἱ μέλ. τὸ εἶδος οὐ διαφέρει μία τῆς μιᾶς, ἀλλ' εἰσὶν ὅλοι ὁμοῦ μιᾶς ἰδέας, οὔτ. ἔστιν καὶ ἐν τ. ἀναστάσει· ἐκεῖ οὐκ ἔστιν ξανθότης ἢ πυρρότης ἢ μέλας, ἀλλὰ πάντ. μιᾶς ἰδ. ἀναστ. καὶ μιᾶς ἡλ. Ex F Birchius edidit: ὥσπ. ἡ μέλισσα οὐ διαφέρει μια τῆς ἀλλῆς, ἀλλ' εἰσι μιας ἰδεας καὶ μιας ἡλικίας, οὕτως οὐκ (οὐκ cod. om) εἰσιν ἐκεῖ ξαντῆς (sic) ἢ πυρρῆς (sic) ἢ μέλας ἢ αἰθιοψ ἢ διάφορα πρόσωπα (cod. - ωπου), ἀλλ' ἀπάντας μιας ἰδεας x. μι. ἡλικίας· οὕτως ἐστὶν καὶ ἐν τῇ ἀναστ. | πᾶσα φύσις etc. cum D; sed similiter A: ἀσώματοι πᾶσα φύσις ἀνθρώπων, καθὼς ἐν εὐαγγελίοις εἴρηται ὅτι ἐν τῇ ἀναστάσει οὔτε γαμ. οὔτε ἐγγαμ. ἀλλ' εἰσὶν πᾶ. ὡς ἄγγ. θε. C sic: καὶ πάλιν ἤκουσα φωνῆς λεγούσης· ἄκουσον δίκ. Ἰωάννη· ἐν τῇ ἀναστ. ὅλοι ἀσώματοι ἀναστήσονται, πᾶσα φύσις ἀνθρώπων, καθὼς προεῖπεν (cod. προεῖπεν)· ἐν τῇ ἄν. οὔτ. γαμ. οὔτ. γαμίλ. ἀλλ' εἰσὶν πάντ. ὡς ἄγγ. θε.

ἀναστήσονται, καθὼς εἶπον ὑμῖν ὅτι ἐν τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐγγαμίζονται, ἀλλ' ἡ εἰσὶν ὡς ἄγγελοι τοῦ θεοῦ.

¹² Καὶ πάλιν εἶπον· κύριε, ἔστιν ἐν τῷ κόσμῳ ἐκεῖνῳ γνωρίσαι ἀλλήλους, ἀδελφὸς ἀδελφόν, ἢ φίλος τὸν φίλον, ἢ πατὴρ τὰ ἴδια τέκνα, ἢ τὰ τέκνα τοὺς ἰδίους γονεῖς; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον Ἰωάννη· τοῖς μὲν δικαίοις γνωρισμός γίνεται, τοῖς δὲ ἀμαρτωλοῖς οὐδαμῶς, οὔτε ἐν τῇ ἀναστάσει δύνανται γνωρίσαι ἀλλήλους. καὶ πάλιν εἶπον ἐγὼ Ἰωάννης· κύριε, ἔστιν ἐκεῖ ἐνθύμησις τῶν ὧδε ἡ ἀγρῶν ἡ ἀμπελώνων ἢ ἄλλων τῶν ἐνθάδε; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὁ προφῆτης Δαυὶδ φάσκει λέγων· ἐμνή-

Birch. ex F: ἀναστησονται καὶ ζήσονται (sic), καὶ ἐν τῇ ἀν. οὔτε γαμ. οὐτ. γαμίζ. ἀλλ' εἰσ. ὡς ἀγγ. Σε.

In codice B sectiones 10 et 11. satis corrupte his absolvuntur (post μέχρι τῆς συντελείας sect. 9): καὶ πάλιν εἶπον· κύριε, ἄρσεν καὶ θῆλυ τελευτῶσι καὶ γηραλέοι καὶ νεώτεροι· ἐν τῇ οὖν ἀναστ. ποταποὶ ἀναστήσονται; πᾶσα φύσις ἀνθρώπων τριάκοντα ἔτη ἀναστήσονται καὶ μιᾶς ἡλικίας καὶ θεωρίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. ὥσπερ ἡ μέλισσα οὐ διαφέρει μιᾶς ἡλικίας καὶ θεωρίας· οὕτως καὶ οἱ ἄνθρ. ἐν τῇ ἀναστ. οὔτε γαμοῦσι οὔτε ἐγγαμίζ. ἀλλ' ὡς ἀγγ. Σε. εἰσὶν· πλὴν οἱ ἀμαρτωλοὶ μετάνοι εἰσὶν τὴν ὄψιν. E rursus suo modo varia miscet eaque perquam corrupta praebebat. Post περὰ τὸν τῆς οἰκουμένης (sect. 9.) sic pergit: καὶ ἐξέλθωσιν οἱ ἄγγελοι καὶ πᾶν ἔνδοξον καὶ πᾶν τίμιον καὶ τοὺς τιμίους σταυροὺς καὶ πάλιν ἱερά τῶν ἐκκλησιῶν καὶ τὰς σεπτάς καὶ τιμίας εἰκόνας (verbum deest): ταῦτα πάντα διὰ νεφελῶν ἀρβύσσονται ἐν τῷ οὐρανῷ· καὶ πάντες οἱ ἀπ' αἰῶνος κεκοιμημένοι καὶ οἱ τελευτήσαντες ἀπὸ τοῦ ἀδάμ μέχρι τὴν σήμερον καὶ πόντα τὰ ἀκάθαρτα μετ' αὐτοῦ (μετὰ τοῦ;) ἀντικειμένου, καὶ αὐτοὶ ἐν τῇ νεφέλῃ ἀρβύσσονται καὶ πάντα τὰ ἔθνη, καὶ εἶπον· κύριέ μου, (plura deesse apparet) πάντες βασιλεῖς, ἀρχιερεῖς, ἄρχοντες, γέροντες, νῆπια, θῆλυ (scriptum est θύλοι), ὅλα ὁμοῦ μιᾶς ἡλικίας ἀναστήσονται. Tum sequitur: κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστελῶ ἄγγέλους ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν etc. vide infra.

¹² εἶπον: A add ἐγὼ Ἰωάννης | ἔστιν cum BDF; A praem ei, item C τι omisso ἀλλήλους, E (qui haec post fin. sect. 16. habet) οὐκ ἔσται | F om ἐν τ. κόσμῳ. ἐκ. | ἀδελφὸς usque τῶν ἐνθάδε cum A; similiter D, sed multo brevius: ἀδελφὸς ἀδελφόν ἢ πατὴρ τέκνον, ἢ ἔστιν ἐνθύμησις περὶ τοῦ κόσμου τούτου ἢ περὶ τῶν βιωτικῶν ὅσων ἀγρῶν ἢ ἀμπελώνων ἢ περὶ ἐτέρου τινός. Item CF: ἀδελφὸς ἀδελφόν, φίλος φίλον, πατὴρ τὸ ἴδιον τέκνον· ἢ ἔστιν ἐκεῖ (F om) ἐνθύμ. τῶν ὧδε ἢ οἰκείων (sic C, F ηκίων, quod οἰκίων corrigendum videtur) ἢ ἀγρῶν ἢ χωρῶν (uterque χωρῶν) ἢ ἀμπελώνων. B: ἀδελφὸς ἀδελφόν, πατ. τέκν., φίλος φίλον; ἔστιν ἐνθύμ. τῶν οἰκίων ἢ ἀγρ. ἢ ἀμπελ. E priora tantum: ἢ ἀδελφ. ἀδ. ἢ πατ. τὸ ἴδ. τέ. | D om δίκαι. ἰω. | ὁ προφ. δα. φ. λέγ. cum A; D τί ὁ πρ. λέγει, BCF καθὼς· εἶπεν (C προσεῖπεν, F εἶπεν post δαυ.) ὁ

σθην ὅτι χου̅ς ἐσμέν· ἄνθρωπος ὡσεὶ χόρτος αἱ ἡμέραι αὐτοῦ ὡσεὶ ἄνθος τοῦ ἀγροῦ, οὕτως ἐξανθήσει, ὅτι πνεῦμα διῆλθεν ἐν αὐτῷ καὶ οὐκ ὑπάρξει, καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ἐξελεύσεται τὸ πνεῦμα αὐτοῦ καὶ ἐπιστρέφει εἰς τὴν γῆν αὐτοῦ· ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀπολοῦνται πάντες οἱ διαλογισμοὶ αὐτοῦ.

¹³ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστέλω τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ ἀροῦσιν ἀπὸ τῆς γῆς πᾶν ἔνδοξον καὶ πᾶν τίμιον, καὶ τὰς σεπτὰς καὶ ἀγίας εἰκόνας, καὶ τοὺς ἐνδόξους καὶ τιμίους σταυροὺς, καὶ τὰ ἱερὰ τῶν ἐκκλησιῶν, καὶ τὰς θείας καὶ ἱερὰς βίβλους· καὶ τὰ τίμια καὶ ἅγια πάντα ἀρθήσονται ὑπὸ νεφελῶν ἐν τῷ ἀέρι. καὶ τότε κτελεύσω ἀρθῆναι τὸ μέγα καὶ σεβάσμιον σκῆπτρον, ἐν ᾧ τὰς χεῖράς μου ἤπλωσα ἐν αὐτῷ, καὶ προσκυ-

προφ. δαυ. | ἐμνήστ. ὅτι χ. ἐσμ. cum BCDFE; A om, pergens ὅτι ἄνθρωπος | ἄνθρωπος usque ἐξανθήσει cum ABCE; D om ὡσεὶ χόρτ. αἱ ἡμ. αὐτ. | ὅτι πνεῦμα usque τόπ. αὐτοῦ cum ACDF; BE om | καὶ πάλ. ὁ αὐτ. εἶπ. (cum DF; C x. πά. λέγει) -- (F om καὶ ἐπιστ. ε. τ. γ. αὐτοῦ) -- διαλ. αὐτοῦ cum CDF; AB om; B vero haec add: οἱ δίκαιε γνωρίζουσιν ἀλλήλους καὶ τὰ εὐλογημένα ἀνδρόγυνα (scriptura est ἀνδρόγυνα) ἤγουν τὰ πρῶτα, καθὼς ἀδάμ καὶ εὐα καὶ μετὰ τὴν παράβασιν ἐγνωρίζοντο· ἐγνώρισε καὶ ἕκαστος ἃ ἔπραξεν ἐν τῷ κόσμῳ, εἴτε ἀγαθὰ καὶ εἴτε φραῦλα· ἐγνωρίζον καὶ οἱ ἀσεβεῖς οὓς ἐτυράννυσαν μάρτυρας, καθὼς ὁ πλοῦσιος τὸν λάζαρον τὸν πτωχόν.

¹³ καὶ πάλιν (D om) εἶπ. κύριε (D om) καὶ (CF om) ἀπὸ etc. | ἄκ. δίκ. ἰω. cum ACF; D om. B om omnia lucusque. | ἀγγέλους: A ἀρχαγγέλους | F ἐπὶ πρόσωπον etc. B om πάσης. A ἐπὶ πᾶσαν τὴν γῆν | ἀροῦσιν cum BCDG (F om x. ἀρ. ἀ. τ. γ.); A λάβωσι omissis ἀπ. τ. γῆς. Etiam D om ἀπ. τ. γῆς | πᾶν (F praeom καὶ) ἔνδοξ. καὶ πᾶν τίμ. (ita F et E, vide ad fin. sect. 11, C καὶ σεβάσμιον. A καὶ ἅγιον) καὶ τὰς σεπτ. (ita CF; A καὶ λάβωσι τὰς πανσέπτ.) x. ἀγ. (E τιμίας, vide supra): consentit D omissis πᾶν ἔνδοξ. x. π. τί. καὶ, B vero post ἀροῦσι pergit τὸν τίμιον καὶ ζωοποιὸν σταυρόν, καὶ τὰς σεπτ. εἰκόνας | x. τ. ἐνδόξ. x. τιμί. (D add καὶ ζωοποιούς) σταυρ. καὶ τὰ (A add ἅγια) ἱερὰ τ. ἐκκλ. cum ACD; F καὶ τὰ ἱερ. τῶν ἐκκλ. καὶ τοὺς τι. σταυρ., B καὶ τὰ ἱερὰ σκεῦη τῶν ἐκκλ. | καὶ τὰς θείας etc. cum A: C καὶ ἱερὰ βιβλία (ipse codex ἱερῇ βίβλοι)· πάντα διὰ νεφελῶν ἀρῶ. ἐν τ. ἀέρι, F καὶ τὰ ἱερὰ πάντα βιβλία διὰ νεφελῶν ἀρῶ; ε. τ. ἀέρι. D omissis prioribus καὶ πάντες διὰ νεφελῶν ἀρῶ. ε. τ. ἀ. B καὶ τοὺς ἱεροὺς βίβλους (sic singula, sed ἱεροὺς et βίβλους)· καὶ πάντα ἀρῶσεται ἐν τ. ἀ. | καὶ τότε (D om) κε. ἀρῶσθαι (F ἐλθεῖν, C ἀρῶσθαι pro καὶ τό. κε. ἀρῶ) τὸ μέγα (F add καὶ φοβερόν) x. σεβάσμιον (A ἅγιον) σκῆπτρ. | ἐν -- ἤπλωσα (F ἐφήπλωσα) ἐν αὐτῷ (ita AF; CD om): B om | καὶ προσκυ. --

νήσουσιν αὐτῷ πάντα τὰ τάγματα τῶν ἀγγέλων μου. καὶ τότε ἀρθήσεται πᾶσα φύσις ἀνθρώπων ἐπὶ νεφελῶν, καθὼς ἔρρεῖπεν ὁ ἀπόστολος Παῦλος· ἅμα σὺν αὐτοῖς ἀρπαγισμέθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἀέρα. καὶ τότε ἐξέλθῃ πᾶν πνεῦμα πονηρόν, τὰ ἐν τῇ γῇ, τὰ ἐν τῇ ἄβυσσῳ, ὅπου ἐάν εἰσιν ἐπὶ προσώπου πάσης τῆς γῆς ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κολληθήσονται πρὸς τὸν ὑπηρετούμενον παρὰ τοῦ διαβόλου ἦτοι τὸν ἀντίχριστον, καὶ ἀρθήσονται ἐπὶ τῶν νεφελῶν.

¹⁴ Καὶ πάλιν εἶπον· κύριε. καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποστελῶ τοὺς ἀγγέλους μου ἐπὶ προσώπου πάσης τῆς γῆς, καὶ κατακαύσουσιν τὴν γῆν πῆχας ὀκτακισχιλίας πεντακοσίας, καὶ κατακαήσονται τὰ ὄρη τὰ μεγάλα, καὶ αἱ πέτραι πᾶσαι χωνευθήσονται καὶ γενήσονται ὥσει κονιορτός, καὶ κατακαήσονται πᾶν δένδρον καὶ πᾶν κτήνος καὶ πᾶν ἔρπετον ἔρπον ἐπὶ τῆς

ἀγγέλ. μου (D om μου) cum CDF; A om. item B, sed vide post | καὶ τότε -- ἀνθρώπων (ita CF; D ἀνθρώπων) - κατ. προείπεν -- ἀέρα cum CDF; A sic: καὶ πάντες ὑπὸ νεφελῶν ἀρτῆσονται, κατὰ τοὺς παῦλ. ὁ ἀπόστ. εἶπεν ὅτι πάντες οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγ. -- ἀέρα, καὶ οὕτως πάντες σὺν κυρίῳ ἐσόμεθα. Item B (post σκηπτρον): μετὰ χιλιῶν ἀγγέλων, καὶ σὺν αὐτοῖς ἀρτῆσονται οἱ δίκαιοι ἐπὶ νεφελῶν, κατὰ φησιν (scriptum est φεῖσιν) παῦλ. ὁ ἀπόστ. ἅμα σὺν -- ἀέραν. | καὶ τότε. ἐξ. πᾶν πν. πον. (C πονηρίας, A om πᾶν, B om πν. | τὰ ἐν τ. γῇ (haec BC post ἀβ., hoc vero loco DF; A om) τὰ (A τὸ) ἐ. τ. ἀβ. | ὅπου ἐάν (F ὅσα, C ὅπου δ' ἂν, A καὶ ὅπου δ' ἂν) εἰσιν (C τὴν κρυπτόμενα) ἐπὶ προσώπου (F πρόσωπον) πάσης (C om) τ. γ. ἀπὸ (F καὶ ἀπὸ) ἀνατ. ἡλίου (D om) με. δυσμῶν: haec B om | κολληθήσονται (A κολυθήσ., B προσκολλ.) cum CAB; F προσκολληθήσεται, D κολυθήσεται | πρ. τόν -- διαβόλου ἦτοι (eod. εἴτι) τόν -- νεφελῶν cum D: B πρ. τ. ἄρχοντα τὸν ἀντίχρ. καὶ ἀρτ. ἐ. τ. νε. τοῦ οὐρανοῦ, F (vitiose) πρ. τ. ὑπηρετήν αὐτοῦ τῷ ἀντίχριστῳ (G τὸν λεγόμενον ἀντίχριστον pro τῷ ἀντ.) καὶ ἀρτ.: ὑπὸ τ. νεφ. Plura exciderunt in AC, quorum ille nil nisi πάντες ὑπὸ τ. νεφ. et C ἐπὶ τῶν νεφ.

¹⁴ εἶπον (A add ἐγὼ Ἰωάνν.) κύριε (D om) καὶ (C om) ἀπὸ -- ἄκουσ. δίκ. ἰω. (CD om ἄκ. δίκ. ἰω.): B om | C ἀποστέλλω | τοὺς ἀγγ. (A ἀρχαγγ.) μου cum CFA; D ἀγγέλους, item B | προσώπου cum AC; DF πρόσωπον. B om ἐπὶ πρ. π. τ. γῆς, sed addit μετὰ πῦρ | κατακαύσουσιν (F καύσουσιν) cum CEF; AD κατακαύσωσιν, BG καύσωσιν | τὴν (A praeem πᾶσαν) γῆν: B τὸ πρόσωπον τῆς γῆς, D αὐτήν | πῆχας: ita omnes | ὀκτακισχιλ. πεντακοσ. cum AE; C πεντακοσίας, D χιλίας ὀκτακοσίας, F ἐξηκοντα ἑκατοσταί (sic certe Birch.), B τριάκοντα (ultra hanc vocem non descripsi textum) | κατακαήσονται cum AG; DE καήσονται, CF καύσονται | A ὁμοίως καὶ αἱ πέτρ. | καὶ γενήσονται. (F γενήσεται, E om κ. γε.) ὥσει (DE ὡς) κον. A om | καὶ κατακαήσ. (C καήσ. F καυθήσεται): A tantum καὶ | πᾶν δένδρ. (C πάντα τὰ δένδρα ἀπὸ περᾶτων εἰς περᾶτων

γῆς καὶ πᾶν συρόμενον ἐπὶ προσώπου τῆς γῆς, καὶ πᾶν πετεινὸν πετόμενον ἐπὶ τὸν αέρα, καὶ οὐκέτι ἔσται ἐπὶ προσώπου πάσης τῆς γῆς σαλευόμενόν τι, καὶ ἔσται ἡ γῆ ἀκίνητος.

¹⁵ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἀποσικιπᾶσω τὰ τέσσαρα μέρη τῆς ἀνατολῆς, καὶ ἐξελθωσιν τέσσαρες ἄνεμοι μεγάλοι καὶ ἐκλικμήσουσιν πᾶν τὸ πρόσωπον τῆς γῆς ἀπὸ περάτων ἕως περάτων τῆς γῆς· καὶ ἐκλικμήσει κύριος τὴν ἁμαρτίαν ἀπὸ τῆς γῆς, καὶ λευκανθήσεται ἡ γῆ ὡς περ χιῶν, καὶ γενήσεται ὡς χαρτίον, μὴ ἔχουσα σπήλαιον ἢ ὄρος ἢ βουνὸν ἢ πέτραν, ἀλλ' ἔσται τὸ πρόσωπον τῆς γῆς ἀπὸ ἀνατολῶν μέχρι δυσμῶν ὡς ἡ τράπεζα καὶ λευκὸν ὡσεὶ χιῶν· καὶ πυρωθήσονται οἱ νεφροὶ τῆς γῆς, καὶ βοήσει πρὸς με λέγουσα· παρθένος εἰμὶ ἐνώπιόν σου, κύριε, καὶ οὐκ ἔστιν ἐν ἐμοὶ ἁμαρτία. καθὼς προεῖπεν ὁ προφήτης Δαυιδ· ἔσθαι με ὡς σῶμα καὶ καθαρισθῆσθαι, πλυνεῖς με καὶ ὑπὲρ χιῶνα λευκανθήσμαι. καὶ

τῆς οἰκουμένης) καὶ (F om δέ. καὶ) πᾶν (D rursus praem κατήσont., C κατακαθήσεται) - - ἔρπετόν ἔρπον (D ἐρπόντων, F ἔρποντα, C ἔρπον τι, A om) ἐπὶ τῆς γῆς (D τὴν γῆν) | καὶ π. συρ. usque τῆς (F πάσης τῆς) γῆς cum CF; AD om | πετόμ. ἐπὶ (ita DF, C εἰς) τ. αέρα: A κινούμενον ἐν τῷ αέρι | καὶ οὐκέτι (ita CD; AF οὐκ) ἔσται (A ἔστιν) ἐπὶ πρ. πάσ. (ita D; C om πρ. πάσ., A om ἐπὶ πρ. π. τ. γ., F pro his ἐν τῇ γῇ) τ. γ. | σαλευ. τι (C add pote) - - ἀκίνητ. (ita ADE; C ἀσάλευτος)· F ζῶον πετόμενον μικρὸν τι ἢ μέγα, καὶ ἔσται ἡ γῆ ἀκατασκευάστος.

¹⁵ εἶπον· κύρ. (D om) καὶ (C om) ἀπὸ etc. | ἄκουσ. δέ. ἰω. cum AF; CD om | ἀποσικιπᾶσω cum C; A ἀπολύσω, DF ἀποβουλώσω | A τὰς τέσσαρας γωνίας | τῆς ἀνατολῆς cum AC, confirmat etiam E; D τῆς γῆς, ἀνατολ. καὶ δύσεως, F τῆς ἀβύσσου | A οἱ τέσσε. ἄνεμ. οἱ μεγάλ. | ἐκλικμήσουσιν: A ἐκλικμήσωσιν, E λικμήσουσιν, C ἐκλεικμήσει (sic), D λυκμίσουσιν, F ἐκλείψουσιν | πᾶν τὸ - - περάτ. τῆς γῆς (ita A, C οἰκουμένης) cum AC; EF ἄπαν τὸ πρ. τ. γῆς omissis reliquis; D τὸν κοινορτόν τῆς γῆς | κ. ἐκλικμ. (D ἐκλυκμήσοι, C ἐκληκμήσει, A ληκμήσει) κύρ. (ita D; C καὶ, A om) τὴν (A πᾶσαν τὴν) ἁμ. ἀπὸ (C add προσώπου πάσης) τ. γῆς: F om; post κ. λευκανθ. ἡ γῆ ὡς π. χαρτ. pon | λευκανθ. (F add πᾶσα) ἡ γῆ ὡς π. χι. καὶ γενήσ. (C γένηται et add ἡ γῆ ἁπασα) ὡς (CF ὡς περ) χαρτ. cum DCF; A om χιῶν καὶ γενήσ. ὡς | χαρτίον: C χάρτης | μὴ ἔχ. σπήλ. (ita DF; item E; C σπηλλάδην: σπιλλάδα?, G σπύλον), ἢ (D add εὐτίδα: ρυτίδα? ἢ) ὄρος ἢ βουνόν (CD -vός, F βουνα) ἢ πέτραν (CF ἢ πέτρα, D om): E hoc ordine: μὴ ἔχ. βουνόν ἢ πέτραν ἢ σπήλ., A plane om | τὸ πρόσωπ. cum CEF; D ὅλον τ. πρ. | ἀνατολῶν: C add ἡλίου | ὡς ἡ τράπ. (D ὡς περ τράπ.) καὶ cum DEG; CF om | ὡσεὶ cum D, E ὡς ἢ, CF ὡς περ, G ὡς. A rursus om ἀλλ' ἔσται usque χιῶν | βοήσει: F add ἡ γῆ | ἐνώπ. (E ἐναντίον) σου cum ACE; DF om | A προέφησε | F om πλυν. με usque

πάλιν εἶπεν· πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσονται τὰ σκιλιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, καὶ ὕψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

¹⁶ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε καθαρισθήσεται ἡ γῆ ἀπὸ τῆς ἀμαρτίας, καὶ πληρωθήσεται πᾶσα ἡ γῆ εὐωδίας διὰ τὸ μέλλειν με κατέρχεσθαι ἐπὶ τὴν γῆν· καὶ τότε ἐξέλθῃ τὸ μέγα καὶ σεβάσμιον σιγήπτρον μετὰ χιλιάδων ἀγγέλων θρησκεύοντες αὐτό, καθὼς προεῖπον· καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἀπὸ τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. καὶ τότε θεωρήσει αὐτὸ ὁ τῆς ἀδι-

λευκανῶ., C vero insuper add: ἀκουτιεῖς μοι ἀγγελίαν, καὶ εὐφροσύνην ἀγαλ-
 λίσσασθαι | κ. πάλ. εἶπ. (A om εἶπ.) cum CGA; D κ. πάλ ἕτερος προφήτης εἶπ.
 (F om haec usque πληρωθήσεται) | ACD φάραξ | F τα τραχεια | ὕψετ. πᾶ. σά.:
 F ὄψονται.

E post καὶ κατακύσουσιν τὴν γῆν (vide ad sect. 11. exeunt) sic pergit:
 πῆχ. (scriptum est πύχοις) ὀκτακισχιλίας πεντακοσίας· καὶ καθήσονται τὰ ὄρ. τ.
 μεγ. καὶ αἱ πέ. χονευῶ. ὡς κον. καὶ ἔσται ἡ γῆ ἀκίν. (cf. sect. 14) καὶ γενήσε-
 ται ἡ γῆ χαρτίον, μὴ ἔχουσα βουνὸν ἢ πέτραν ἢ σπήλ. ἀλλ' ἔσται τὸ πρόσωπ.
 τῆς γῆς ἀπὸ ἀν. μέτρ. δυσμ. ὡς ἡ τράπ. καὶ λευκ. ὡς ἡ χιών· καὶ ἀνάγονται
 (cod. ἀνήγ.) ἀπὸ τέσσαρα μέρη τῆς ἀνατολῆς τέσσαρες ἄνεμοι μεγάλοι καὶ λικ-
 μήσουσιν ἅπαν τὸ πρόσωπ. τῆς γῆς, καὶ βοήσει ἡ (cod. υ.) γῆ πρ. κύρ. λέ-
 γουσα· παρῶ. εἰμὶ (cod. ἡμῖν) ἐναντ. σου, κύριε, καὶ οὐκ ἔστ. ἐν ἐμ. ἀμ. Iam
 sequitur: καὶ τότε ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, καὶ λέγει· ἄκουσαι γῆ, ἐνι-
 σχύου· κύριος πρὸς σε κατέρχεται· καὶ τότε πληρωθήσεται πᾶσα ἡ γῆ εὐωδίᾳ,
 καὶ κατέλθωσιν πᾶν τίμιον καὶ ἱερὸν καὶ ἔνδοξον. τότε ἐξέλθοι ἐκ τοῦ οὐρανοῦ
 τὸ μέγα καὶ σεβάσιμον σιγήπτρον. ἐν ᾧ με προσήλωσαν Ἰουδαῖοι, μετὰ χιλιάδων
 ἀγγέλων ὀφηκεύοντες (sic codex, vide post) αὐτῷ etc.

¹⁶ εἶπον (A add ἐγὼ Ἰωάννης) κύριε (D om), καὶ ἀπὸ τότε etc. | ἄκ. 86. Ἰω.
 cum AF; CD om | ἀπὸ τῆς (ita C; D πάσης) ἀμαρτ.: A ταῖς ἀμαρτίαις. F om
 omnia quae hac sectione leguntur; pergit enim post δὲ. Ἰωάννη statim ad τότε
 ἀποστελῶ ἄγγελον ἐξ οὐρανοῦ, quae sectio 17. praebet. | πᾶσα (C om) ἡ γῆ
 (ita et. E): D om | ἐπὶ τὴν γῆν cum C: D ἐπ' αὐτήν, A ἐπὶ τῆς γῆς | ἐξέλθῃ
 cum AC; D κατέρχεται. Praeterea D add ἐκ τῶν οὐρανοῶν, C εἰς τὸν οὐρανόν |
 D πανσεβάσμιον | σιγήπτρον: D ἔθλον καὶ σιγήπρ. ὁ τίμιος σταυρός (cf. et. supra
 E ad fin. sect. 15.) | μετὰ χιλ. ἀγγ. cum CDE; A βασταζόμενον ὑπὸ χιλ. ἀγγ. |
 θρησκεύοντες: codd. miro vitio consentiunt; A enim habet ὀφηκεύονται, CE
 ὀφηκεύοντες, D ὀφικέζοντες. Soloeecismum constructionis servandum duximus;
 ipsum vero verbum ex θρησκ. corruptum videbatur | αὐτό: CE αὐτῷ, D αὐτῶν,
 A αὐτόν | καθὼς προεῖπον cum C, item A (-πεν?) additis ἐν τοῖς εὐαγγελίοις,
 D om | καὶ τότε: A ὅτι τότε | ἀπὸ τοῦ οὐρ. cum C, item A ἀπ' οὐρανόθεν ἐρ-

κίας ἐργάτης μετὰ τῶν ὑπηρετῶν αὐτοῦ καὶ βρύξει μεγάλα, καὶ πάντα τὰ ἀκάθαρτα πνεύματα εἰς φυγὴν τραπήσονται. καὶ τότε ὁρατὸν δύναμει κρατούμενοι, μὴ ἔχοντες πόθεν φυγεῖν, βρύξουσιν κατ' αὐτοῦ τοὺς ἐδόντας αὐτῶν λέγοντες αὐτῷ· ποῦ ἔστιν ἡ δύναμις σου; πῶς ἡμᾶς ἐπλάνησας; καὶ ἐξεφύγομεν καὶ ἐξέπασαμεν ἐκ τῆς δόξης ἧς εἴχαμεν παρὰ τοῦ ἐρχομένου κρίναι ἡμᾶς καὶ πᾶσαν φύσιν ἀνθρωπίνην. οὐαὶ ἡμῖν, ὅτι ἐν τῷ σκότει τῷ ἑξωτερῷ ἐξορίζει ἡμᾶς.

¹⁷ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποστέλλῳ ἄγγελον ἐξ οὐρανοῦ, καὶ κράξει φωνῇ μεγάλῃ λέγων· ἄκουσον γῆ καὶ ἐνισχύου, λέγει κύριος· πρὸς σέ γάρ κατέρχομαι. καὶ ἀκουσθήσεται ἡ φωνὴ τοῦ ἀγγέλου ἀπὸ περάτων ἕως περάτων τῆς οἰκουμένης καὶ ἕως ἐσχάτου τῆς ἀβύσσου. καὶ τότε σαλευθήσεται πᾶσα ἡ δύναμις τῶν ἀγγέλων καὶ τῶν πολυομιμάτων, καὶ γενήσεται κρότος μέγας ἐν τοῖς οὐρανοῖς, καὶ σαλευθήσονται τὰ ἐννέα

χόμενον, D om | αὐτό: CD αὐτῷ, A αὐτόν | μεγάλα cum C; D μέγα, A μεγάλως isque add τοὺς ἐδόντας αὐτοῦ | A om ἀκάθαρτ., D om πνεύμ. | εἰς: C καὶ εἰς | πόθεν cum CE (μὴ ἔχη πόθεν φυγῇ): A ποῦ, D τόπον | βρύξουσιν (C καὶ βρ.) — αὐτῶν cum CD; A τότε ἐκολούζουσιν, E καὶ λέγουσιν ὑπηρεταὶ αὐτοῦ | λέγοντες αὐτῷ cum A, C καὶ λέγειν, D φασίν, E nil addit | δύν. σου cum CDE; A add ἡ μεγάλη | D ἐπλάν. ἡμᾶς | κ. ἐξεφύγομεν (C -γαμεν) κ. ἔξεπ. cum AC; E om κ. ἔξεπ., A κ. ἐξεπέσασμ. ἐκφυγόντες | ἧς εἴχομεν (C ἤχαμεν sic): A ἣν εἴχ. | παρὰ τοῦ ἐρχομ. κρίναι . . ἀνθρωπίνην (C ὥπου) cum CD; A πρώην δι' αὐτοῦ, E παρ' αὐτοῦ· ἔρχεται κρίναι ἡμᾶς | ἐν τῷ σκότει etc. cum D; item E ἐξορίζει ἡμᾶς εἰς τὸ σκότος τὸ ἑξῶτ., C εἰς τὸ σκ. τὸ ἑξῶτ. ἐξόρισεν ἡμᾶς, A τὸ σκότ. τὸ αἰώνιον ἐκπληρωσώμεθα (sic) διὰ σοῦ. Praeterea E h. l. addit (nullo nexu) καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχλισμένοι, pergens: καὶ εἶπον· κύριέ μου, οὐκ ἔσται ἐν τ. κόσμ. ἐκ. γνωρίσαι ἀγγέλους (pro ἀλλήλ.): cf. sect. 12.

¹⁷ εἶπον (A add ἐγὼ ἰωάνν.) κύριε (D post τότε) καὶ (C om) ἀπὸ etc. | καὶ ἡκ. φ. λε. μοι: ita CD; A nil nisi καὶ, F solus add ἄκουσον δίκαιε ἰωάννη | C ἀποστέλλω | F κράξει | C κράξ. φωνῆς λεγούσης μοι λέγων (sic) | ἄκουσον (C ἄκουε) — ἐνισχύου (F ἰσχύου, C ἐνίσχυε) | πρὸς σέ γάρ: F πρ. σε, ἐγὼ | C κατέρχεται (item E) | ἀγγέλου: DF add ἐκείνου, non item AC | ἀπὸ περάτων . . ἀβύσσου cum DF, item C omissis καὶ ἕως etc.; A ἀπὸ τῶν περ. τῆς οἰκ. ἕως τῶν ἐσχάτων τῆς ἀβ. | σαλευθήσεται. πᾶσα-ἀγγέλων cum AD; C σαλευθήσονται πάντα τὰ τάγματα τ. ἀγγ., F σαλευθήσονται πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν | καὶ (C ἕως)-τ. πολυομμ. cum CD; A καὶ τὰ τάγματα τῶν ἀρχαγγέλων . . F om | καὶ (C add τότε) γενήσεται usque οὐρανοῖς cum ACD . . F om | A σαλευθήτωσαν | τὰ ἐννέα (ita CD. A ἐπτά, F om) πέ. τοῦ οὐρ. (D τὰ ἐν τῷ οὐρανῷ) ! κ. γεν.

πέταλα τοῦ οὐρανοῦ, καὶ γενήσεται φόβος καὶ ἔκστασις ἐπὶ πάντας τοὺς ἀγγέλους. καὶ τότε σχισθήσονται οἱ οὐρανοὶ ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, καὶ κατέλθωσιν ἐπὶ τὴν γῆν πληθὴ ἀγγέλων ἀναριθμητῶν, καὶ τότε ἀνοιχθήσονται οἱ θησαυροὶ τῶν οὐρανῶν, καὶ κατενέγκωσιν πᾶν τίμιον καὶ τῶν θυμιαμάτων τὴν εὐωδίαν, καὶ τὴν Ἱερουσαλήμ ὥσπερ νύμφην ἑστολισμένην κατενέγκωσιν ἐπὶ τὴν γῆν. καὶ τότε ἔμπροσθέν μου πορεύσονται μυριάδες ἀγγέλων καὶ ἀρχαγγέλων, βαστάζοντες τὸν θρόνον μου, κράζοντες· ἅγιος ἅγιος ἅγιος κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. καὶ τότε ἐξελεύσομαι ἐγὼ μετὰ δυνάμεως καὶ δόξης πολλῆς, καὶ πᾶς ὀφθαλμὸς ἐπὶ τῶν νεφελῶν ὄψεται με, καὶ τότε κάμψει πᾶν γόνυ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων· καὶ τότε μένῃ ὁ οὐρανὸς κενὸς καὶ κατέλθω ἐπὶ τῆς γῆς, καὶ κατενεχθήσονται πάντα τὰ ἐν τῷ ἁέρι ἐπὶ τὴν γῆν, καὶ πᾶσα φύσις ἀνθρωπίνη καὶ πᾶν πνεῦμα πονηρὸν μετὰ τοῦ ἀντιχρίστου, καὶ σταθήσονται ἐνώπιόν μου πάντες γυμνοὶ καὶ τετραχλισμένοι.

¹⁸ Καὶ πάλιν εἶπον· κύριε, πῶς μέλλουσιν γενέσθαι οἱ οὐρα-

φόβος (A add μέγας, non item DF) — πάντ. τ. ἀγγ. (F πᾶσαν τὴν γῆν)· καὶ (D om) τότε σχισθ. οἱ οὐρ.: haec male om C | ἡλίου μέχρι eum ACF .. D ἕως omisso ἡλ. | καὶ κατέλθ. — πληθ. (A πληθος) ἀγγ. ἀναριθμ. (C om ἀν.) eum ACD .. F om | καὶ τότε (F om) ἀνοιχθῆς. (A ἀνοιχθῶσιν) | κατενέγκωσιν: A καταγάγω, F ἐνέγκωσιν | τίμιον: C add καὶ σεβάσιμον | καὶ τῶν θυμ. τ. εὐωδ. cum AC .. D x. πᾶσαν εὐωδ. τῶν θυμ., F post ἐνέγκωσιν pergit corrupte θυμιαμάτων καὶ ἀρωμάτων πολλῶν | καὶ (Birch. coniecit addendum esse εἰδωσιν) τὴν (CF add ἅνω, non item AD) ἱερ. ὥσπ. (A ὡς) νύ. ἑστολ. (ita ACD; F κεκοσμημένην) κατεν. (ita D; ACF καὶ κατεν.) ἐπὶ (ita D, C αὐτὴν πάντα ἐπὶ sic, A τὰ πάντα ἐπὶ, F πᾶν τίμιον ἐπὶ) τὴν γῆν (C τῆς γῆς) | ἔμπρ. μ. πορ. (F πορευθήσονται. ἔμπρ. μ.): C προπορεύσονται | μυριάδ. (D praem μυρίαί, AF χιλιάδες) ἀγγ. καὶ (A add μυριάδες) ἀρχαγγ. (C om x. ἀρχ.) | μου: C om | κράζοντες cum A, item F additis καὶ λέγοντες: D καὶ χρ., C καὶ λέγοντ. | ὁ οὐρ. x. ἡ γῆ: A πᾶσα ἡ γῆ | σου: C αὐτοῦ | ἐξελεύσ. cum AD: CF ἐλεύσ. | ἐγὼ: D om | πᾶς (A add ὁ) ὄψ. ἐ. τ. νεφ. (F add τοῦ οὐρανοῦ ὄψωθήσεται καὶ) ὄψ. (C anto ἐπὶ pon; A ὄψονται) με | καταχθονίων: A add καὶ πᾶσα γλῶσσα ἐξομολογήσεται σοι. D post ἐπουρανίων om omnia usque dum sequitur καὶ κατενεχθήσονται | καὶ τότε μένῃ (ita A, C μένῃ) — καὶ (C τότε pro καὶ) — τῆς γῆς (ita A; C τὴν γῆν) | A om πάντα. F post καταχθονίων pergit: καὶ μετὰ τὸ κατέλθω με ἐπὶ τὴν γῆν πᾶσα φύσις etc. | ἀνθρωπίνη eum CD; AF ἀνθρώπων | C om πονηρὸν | καὶ (C om) σταθ. ἐνώπ. μ. πάντες (ita CG; D om; A πάντα γυμνὰ ἐνώπ. μ.) γυμνοὶ (et. F γυμνὰ) x. τετραχ. (AF -μένα)

¹⁸ καὶ πάλιν usque ἄστροις ex D sumpsimus. Similiter F — κύριε, καὶ τί

νοὶ καὶ ὁ ἥλιος καὶ ἡ σελήνη σὺν τοῖς ἀστροῖς; καὶ ἤκουσα φωνῆς λεγούσης μοι· θεώρησον, δίκαιε Ἰωάννη. καὶ ἀτενίσας εἶδον ἄρνιον ἐπὶ τὰ ὀφθαλμοὺς ἔχοντα καὶ ἐπὶ τὰ κέρα. καὶ ἤκουσα πάλιν φωνῆς λεγούσης μοι· κελεύσω ἐλθεῖν τὸ ἄρνιον ἐμπροσθέν μου καὶ ἔρῳ· τίς ἀνοίξει τὸ βιβλίον τοῦτο; καὶ ἀποκριθήσονται πάντα τὰ πλήθη τῶν ἀγγέλων· δοθήτω τὸ βιβλίον τοῦτο τῷ ἄρνιῳ τοῦ ἀνοίξαι αὐτό. καὶ κελεύσω τότε ἀνοιχθῆναι τὸ βιβλίον.
¹⁹ Καὶ ὅταν ἀνοίξῃ τὴν πρώτην σφραγιδα, πεσοῦνται οἱ ἀστέρες τοῦ οὐρανοῦ ἀπ' ἄκρων ἕως ἄκρων. καὶ ὅταν ἀνοίξῃ τὴν δευτέραν σφραγιδα, κρυβήσεται ἡ σελήνη καὶ οὐκ ἔσται ἐν αὐτῇ φῶς. καὶ ὅταν ἀνοίξῃ τὴν τρίτην σφραγιδα, κατασταλήσεται τοῦ ἡλίου τὸ φῶς, καὶ οὐκ ἔσται φῶς ἐπὶ τὴν γῆν. καὶ ὅταν

μέλλει γενέσθαι ὁ οὐρ. καὶ ὁ ἥλ. κ. ἡ σελ. καὶ οἱ ἀστέρες. A καὶ πᾶ. εἶπ. ἐγὼ Ἰωάννης· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν, ὅτι ὁ οὐρανὸς μόνος ἐγκαταλείπεται. . . C κ. πᾶ. εἶπ. κύριε, ἀπὸ τότε τί μέλλ. ποιεῖν; καὶ τί μέλλουν (sic) γενέσθαι οἱ οὐρανοί, ὅτι μόνοι ἐγκαταλείπασιν (sic), καὶ ὁ ἥλιος καὶ ἡ σελήνη καὶ οἱ ἀστέρες. | θεώρησον — ἀτενίσας (ita CD; sed C add εἰς τὸν οὐρανόν, A ἀναβλέψας) εἶδ. (AC ἴδ.) ἄρν. ἐπὶ — κέρα (haec omnia ex D; A ἄρν. τέσσαρα κέρα ἔχοντα, C ἄρν. τετρακέρη [nisi est -ρη]): F om. Rursus comparari potest E (post οὐκ ἐπιγνώσ. ἔτι τ. τόπον αὐτοῦ pergit: καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι·) qui pro his sic habet: ἀνάβλεψαι (sic, scriptum -ψε) δοῦλε κυρίου Ἰωάννη. καὶ ἀναβλέψας εἶδον ἄρνιον τέσσαρα κέρατα ἔχοντα | καὶ ἤκουσα usque ἔρῳ ex D: A καὶ λέγει μοι· τότε κελεύω τὸ βιβλίον ὃν (sic) ἐώρακας ἐλθεῖν καὶ τὸ ἄρν. ἐμπροσθ. μου καὶ (cod. om) λέξω, C καὶ τότε κελεύω τὸ ἄρν. ἀρῶναι ἐμπρ. μου, καὶ τότε κελεύω (sic singula), F τότε κελεύσω ἐλθεῖν τὸ ἄρν. ἐμπρ. μ. statimque pergit καὶ λέγει (sic) τοῖς ἀγγέλ. μου· δοθήσεται τὸ βιβλ. τοῦτο τοῦ ἀνοίξαι αὐτό. E τότε κελεύω τὸ βιβλ. ὅνπερ (sic) ἐώρακας ἐμπροσθ. μου (nonnihil excidit, cf. A)· καὶ λέγω | τίς usque τοῦτο: ita ACDE | καὶ ἀποκριθ. — τῷ ἄρνιῳ (cod. τὸ ἄρνιον) — κελεύσω (cod. -εύω) τότε ἀνοίξ. τὸ βιβλ. ex D: A καὶ λέξωσιν (sic) πᾶ. — δοθήσεται — τῷ ἄρν. (sed cod. τὸ ἄρνιον) τοῦ ἄν. αὐτό (cod. αὐτόν), C καὶ κελεύουν (sic) πάντα — ἀγγέλων μου δοθῆναι τῷ ἄρν. (sed rursus scriptum est τὸ ἄρν.) τὸ βιβλ. καὶ ἀνοίξῃ (sic) αὐτό, E καὶ πάντα τ. πλ. τῶν ἀγγ. (absque verbo) δοθήσεται τῷ ἄρν. (cod. cum ceteris τὸ ἄρνιον) τὸ βιβλ. τοῦτο τοῦ ἄν. αὐτό.

¹⁰ ὅταν ἀνοίξῃ cum CD: AF ὅτε ἀνοίξει, E ὅτε ἀνοίξῃ | τοῦ οὐρ. — ἕως ἄκρων cum D: A τοῦ οὐρ. ἀπ' ἄκρου ἕ. ἄκρου αὐτοῦ, C ἀπ' ἄκρων οὐρανοῦ ἕως ἄκρων αὐτοῦ, F ἀπ' ἄκρου τοῦ οὐρ. ἕ. ἄκρου, E nil nisi ἀπὸ τοῦ οὐρ. | σφραγιδα: F ubique σφραγιδαν, passim etiam D | καὶ οὐκ ἔσται — φῶς cum D: C καὶ οὐκέτι ἔσται σελήνη, A καὶ οὐκ ἔστιν τοῦ ἡλίου ἡ Σέρμη οὔτε φῶς τῆς σελήνης, E om; sed vide infra | κατασταλήσεται usque γῆν cum D: C καταστέλλεται τ. φ. τ. ἡλίου, A κατ. τοῦ ἡλ. τὸ φέγγος, E καταλυθήσεται (cod. -λύσεται) τ. ἡλ. τὸ φ. καὶ οὐκ ἔστιν Σέρμη ἡλίου, F λυθήσονται οἱ οὐρανοὶ καὶ etc.

ἀνοίξῃ τὴν τετάρτην σφραγίδα, λυθήσονται οἱ οὐρανοὶ καὶ ἔσται ὁ ἄνθρωπος ἀκατασκεύαστος, καθὼς φησὶν ὁ προφήτης· καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· αὐτοὶ ἀπολύνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται. καὶ ὅταν ἀνοίξῃ τὴν πέμπτην σφραγίδα, σχισθήσεται ἡ γῆ καὶ ἀποκαλυφθήσονται πάντα τὰ κριτήρια ἐπὶ προσώπου πάσης τῆς γῆς. καὶ ὅταν ἀνοίξῃ τὴν ἕκτην σφραγίδα, ἐκλείψει τὸ δέμιον τῆς θालάσσης. καὶ ὅταν ἀνοίξῃ τὴν ἑβδόμην σφραγίδα, ἀποσκεπασθήσεται ὁ ἄδης.

²⁰ Καὶ εἶπον· κύριε, τίνες μέλλουσιν ἐρωτᾶσθαι πρῶτον καὶ ἀπολαβεῖν τὴν κρίσιν; καὶ ἤκουσα φωνῆς λεγούσης μοι· τὰ πνεύματα τὰ ἀκάθαρτα μετὰ τοῦ ἀντικειμένου· κελεύω αὐτοὺς πορευθῆναι εἰς τὸ σκότος τὸ ἐξώτερον, ἔνθα εἰσὶν τὰ ὑποβρύχια. καὶ εἶπον· κύριε, καὶ εἰς ποῖον τόπον κείται; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ὅσον δύναται ἀνὴρ τριακονταέτης κυλίσαι λίθον καὶ ἀπολῦσαι κάτω

quae in reliquis ad quartum sigillum pertinent. | καὶ ἔστ. ὁ ἄνθρωπος ἀκ. cum ACEF: D om | καὶ φησιν (EF εἶπεν, AC προεῖπ.) ὁ προφ. (F ὁ πρ. δαυὶδ, CE ὁ ἀποστόλος, A ὁ ἀπόστ. παῦλος) καὶ — οὐρανοὶ (haec D om) αὐτοὶ (D add δι) — διαμένεις (ACDEF -νης) | καὶ πάντες — παλαιωθήσ. cum CEF: AD om; EF vero add καὶ ὡς ἐπὶ περιβόλαιον (F ὑπερβόλαιον) αὐτοὺς ἐκλείψει (E ἐκλείψεις, F ἐλέγξης) αὐτοὺς καὶ ἀλλαγῇσονται | Ad quartum sigillum F πεσεῖται ἡ σελήνη ἀπὸ τοῦ οὐρανοῦ. | ἀποκαλυφθήσονται. (A -λύψει, F φανήσονται) — προσώπου (F πρόσωπον) πᾶς τ. γῆς (E om ἐπὶ usque γῆς): D ἀποκαλυφθήσεται πᾶν κριτήριον τῆς γῆς | ἐκλ. τὸ δέμ. τ. θαλ. (E τ. γῆς): F haec ad septimum sigillum transfert, et quae septimi sunt, ad sextum. | ἀποσκεπασθ. (F ἀποσκεπασθ.): A praem τότε. E sexto et septimo loco pro καὶ ὅταν etc. habet: καὶ εἰς τὴν ἕκτην σφρ. et κ. εἰς τ. ἑβδ. σφρ.

²⁰ κ. εἶπον cum CDE: AF καὶ πάλιν εἶπ. ἐγὼ Ἰωάννης | F om κύριε | A καὶ τίνες | DF πρῶτ. ἐρωτᾶσθ., E κριτῆσαι πρῶτ. | καὶ ὁπολαβ. (F λαβ.) τὴν (F om) κρίσιν (D om τ. κρί.): AE om | λεγ. μοι cum DEF: AC add ἄκουσον δίκαιε Ἰωάννη | τὰ πνεύματα: A praem πρῶτον | ἀντικειμ. cum AC; DEG ἀντιχρίστου, F om μετὰ (hoc praetermisit Birch.) τ. ἀντ. | κελεύω cum EF: C καὶ καλ., AD καὶ τότε καλ. | F om αὐτοὺς | πορευθῆναι: A ἀπολαβεῖν eis | ἔνθα — ὑποβρύχια. (A βρύχια): EF om | καὶ εἶπον· κύριε, καὶ εἰς cum E: D καὶ ὡς προεῖπον· κύριε, εἰς . . F καὶ εἰς omissis prioribus . . A καὶ ὡς ἐν τοῖς εὐαγγελίοις εἰρήναι· οἱ δὲ υἱοὶ τῆς βασιλείας ἐμβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον. κύριε, καὶ εἰς, item C καὶ ὡς προεῖπον· οἱ δὲ υἱοὶ τῆς βασ. ἐκβληθήσονται εἰς τὸ σκ. τὸ ἐξώτερον, a quibus statim pergit: ἐκ ποίων τόπων κείται | κείται cum ACE; DF κείνται. Praeterea E add τὸ αὐτὸ σκότος τὸ ἐξώτερον | ἄκ. δι. ἰω. cum ACF: DE om | ἀνὴρ cum CDE: AF ἄνθρωπος | τριακονταέτης cum ACF, D τριάκοντα ἔτη, EG τριακ. ἐτῶν | κυλίσαι usque βυθόν cum D, item C sed tan-

εἰς τὸν βυθόν, καὶ ὀλισθεῖς ἑκοσι ἔτη οὐ μὴ φθάσει εἰς τὸν πυθμένα τοῦ ᾠδου· καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· καὶ ἔθετο σκότος ἀποκρυφὴν αὐτοῦ.

²¹ Καὶ εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποῖα γλῶσσα μέλλει ἐρωτᾶσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· ἐρωτηθήσονται ἀπὸ τοῦ Ἀδάμ αἱ γλῶσσαι ἐκεῖναι καὶ ὁ ἑλληνισμός, καὶ οἵτινες ἐπίστευον εἰς τὰ εἰδωλα καὶ εἰς τὸν ἥλιον καὶ εἰς τοὺς ἀστέρας, καὶ οἵτινες ἐν αἰρέσει τὴν πίστιν ἐμίαναν, καὶ οἱ μὴ πιστεύσαντες τὴν ἀγίαν ἀνάστασιν, καὶ οἵτινες οὐχ ὁμολόγησαν πατέρα καὶ τὸν υἱὸν καὶ τὸ ἅγιον πνεῦμα· τότε ἀποπέμψω αὐτοὺς ἐν τῷ ᾠδῃ, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ἀποστραφήτωσαν οἱ ἁμαρτωλοὶ εἰς τὸν ᾠδῃ, πάντα τὰ ἔθνη τὰ ἐπιλαυθανόμενα τοῦ θεοῦ. καὶ πάλιν ὁ αὐτὸς εἶπεν· ὡς πρόβατα ἐν ᾠδῃ ἔθετο, θάνατος ποιμανεῖ αὐτούς.

²² Καὶ πάλιν εἶπον· κύριε, καὶ ἀπ' ἐκείνων ποίους μέλλεις

tum αὐτόν pro κάτω ἔ. τ. βυ., F tantum καὶ. ἕξον, A ἀποκυλίσαι· κάτω εἰς βυθὸν ἕξον, E σηκώση ἕξων καὶ κυλῆσαι sic | καὶ ὀλισθεῖς εἰκ. ἔτη cum D: ACF καὶ ὁ ἕξος παρὰ (F om) τρία ἔτη, E ἕνα τρία ἔτη | οὐ (D καὶ ἕνα) μὴ (C om) φθάσει (C φθάση) ACD; F ap. Birch. nil nisi φθάσει·, G οὐ φθάση, E μὴ στα-
 ζῇ ἐκεῖ | εἰς τὸν etc rursus cum D: C nil habet, F κάτω, A τοσοῦτόν ἐστι τὸ
 βάθος εἰς τὸ σκότος τὸ ἐξώτερον, G τοσοῦτόν ἐστ. τὸ σκ. τὸ ἐξ., B ἕνε (i. e. εἶναι
 inore Graecorum recentiorum pro ἐστίν, quocum ἐκεῖ praecedens iungendum) τὸ
 σκότ. τὸ ἐξ. | E om καθὼς usque αὐτοῦ | C ἐν ἀποκρύφῳ αὐτό

²¹ Καὶ (F add πάλιν) εἶπ. κύριε (D om) καὶ (C om) ἀπ' ἐκείνων cum CD
 F: A x. εἶπ. ἐγὼ Ἰωάννης· καὶ ἀπὸ τότε, E nil nisi καὶ ἀπ' ἐκεῖ | ποῖα γλῶσσα
 (male Birch. ποιὰ γλωσση, E om γλῶσσ.) μ. ἐρωτ. cum ACEF: D τίνες μέλλω-
 σιν ἐρ. | ἄκ. δὲ. ἰω. cum ACF: D om | A ἀπὸ τότε ἐρωτηθ. | ἐκεῖναι cum ACE
 (post ἐρωτᾶσθαι statim pergit ἀπὸ τοῦ ᾠδ.): DF om | F (ex errore Birch. ut vi-
 detur) ὁ ἑλληνικός | οἵτιν. ἐπίστευον (EF ἐπίστευσαν) ε. τ. εἰδ. (E pro εἰδ. haeret
 ἄστρα x. εἰς τ. σελήνην, vide post): A οἱ εἰδωλολάτραι | x. εἰς τ. ἥλιον -ἀστέ-
 ρας cum D, A x. οἵτινες ἐπίστευον εἰς τ. ἥλιον, CF om; E vide ante | ἐν αἰρέ-
 σει: D in ευρησαν corruptit | A π. αὐτῶν | καὶ οἱ μ. πιστ. (C add εἰς) τ. ἀγί.
 (D add τριάδαν καὶ τὴν) ἀνάστασιν cum CDF (sed ponit post πνεῦμα): E om,
 A καὶ οἱ μαντευόμενοι καὶ οἱ μάγοι | καὶ οἵτινες (Birch. corrupte ex F ἔμε pro
 οἶτ.) οὐχ (CDE οὐκ) ὁμολόγησαν (ita CDF, E ὁμολόγουν, A ἐπίστευον εἰς) πα-
 τὴρ καὶ τὸν (A om; C om x. τὸν) υἱ. x. τὸ (ACE om) ἅγ. πν. (E πν. ἅγ.): C add
 καὶ τὴν ἑσαρκον οἰκονομίαν | τότε (A καὶ τό.) ἀποπέμψω (ita A, CF -πρω, D
 ἀποστελῶ) α. ἐν τ. ᾠδῃ (ita CD; AF εἰς τὸν ᾠδῃ) | F καθὼς λέγει | ἀποστρα-
 φήτωσαν (Birch. vitiose ex F ἀπογρ.): D ἀποστραφήσονται | ὁ αὐτὸς (C οὗτ.)
 εἶπ. (A λέγει) | F ἔθεντο, ὁ θά. αὐτ. ποι.

²² καὶ πάλιν εἶπ. (A add ἐγὼ Ἰωάννης) κύρ. (D om) καὶ (C om) ἀπ' ἐκ. (C
 ἀπὸ τότε) | ποίους μέ. χρὶ. cum D: A τίνες (cod. τίς) μέλλουσιν ἐρωτᾶσθαι, CF

κρίνειν; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον, δίκαιε Ἰωάννη· τότε ἐρωτηθήσεται τὸ γένος τῶν Ἑβραίων, οἵτινες ὡς κακοῦργον τῷ ξύλῳ με προσήλωσαν. καὶ εἶπον· καὶ οὗτοι ποίας κολάσεως μέλλουσιν τυχεῖν καὶ ποίου τόπου, ὅτι τοιαυτὰ σοι ἐποίησαν; καὶ ἤκουσα φωνῆς λεγούσης μοι· αὐτοὶ ἀπελεύσονται ἐν τῷ ταρτάρῳ, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ· ἐκέκραξαν, καὶ οὐκ ἦν ὁ σώζων, πρὸς κύριον, καὶ οὐκ εἰσήκουσεν αὐτούς. καὶ πάλιν εἶπεν ὁ ἀπόστολος Παῦλος· ὅσοι ἀνόμως ἡμαρτον ἀνόμως καὶ ἀπολούνται, καὶ ὅσοι ἐν νόμῳ ἡμαρτον διὰ νόμου κριθήσονται.

²³ Καὶ πάλιν εἶπον· κύριε, καὶ οἱ τὸ βάπτισμα λαβόντες τί; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἐρωτηθήσεται τὸ γένος τῶν Χριστιανῶν, οἱ τὸ βάπτισμα λαβόντες, καὶ τότε οἱ δίκαιοι ὑπὸ νεύματός μου ἔλθωσιν, καὶ πορευθήσονται οἱ ἄγγελοι· καὶ ἐπισωρεύουσιν αὐτούς ἀπὸ τῶν ἀμαρτωλῶν, καθὼς προεῖπεν ὁ προφήτης Δαυὶδ ὅτι οὐκ ἀφήσει κύριος τὴν ῥάβδον τῶν

τί μέλλεις ποιεῖν | καὶ ἤκουσα usque huc cum ACF: D καὶ εἰπέν μοι | C ἐρωτηθήσονται τὸ etc. | προσήλωσαν cum CDF. item E (post πνεῦμ. ἄγιον sect. 21. pergit: καὶ ἀπὸ τότε κριθήσονται Ἑβραῖοι, οἵτινες etc.): A ἐσταύρωσαν | καὶ (F add πάλιν) εἶπε καὶ (C κύριε, F κύριε καὶ) οὗτοι cum CD: A καὶ εἶπον ἐγὼ Ἰωάννης· κύριε, καὶ αὐτοὶ | μέλλ. τυχεῖν (ita A, C λαχεῖν, D ἔχειν): F εἰσὶν | τοιαυτά: F ταῦτα | σοὶ (D om) ἐποί· C ἐποι. εἰς σέ | λεγ. μοι: F add ἄκουσον δίκαιε Ἰωάννη | αὐτοὶ (A ὅτι αὐτ.) cum ADE (post προσήλωσαν pergit αὐτοὶ ἀπελ.): CF οὗτοι | E καθὰ εἶπεν omissis ὁ πρ. δα. | προεῖπ. cum ACF: D εἶπεν | A om δαυ. | αὐτούς cum CDE: A (εἰσήκουεν) F αὐτῶν | καὶ πάλ. εἶπ. ὁ ἀπόστ. παῦλ. (F ὁ ἀπόστ. λέγει) - - κριθήσονται (F ὅσοι ἐν νόμῳ ἡμ. ἐν νόμῳ κριθ. οἱ δὲ ἀνόμως ἡμ. ἀνόμ·κ. ἀπολ.) cum CDF: A om (item E)

²³ Καὶ πάλιν (ita CF; D om) εἶπον: AE om | κύριε (E add μου) καὶ (CD om) οἱ τὸ βά. λαβ. (ita ACDF; E φοροῦντες) | τί cum D: CF om; A καὶ ἀμαρτήσαντες τί ἔσται αὐτοῖς, E τί μέλλουσιν γενέσθαι. G pro καὶ οἱ — λαβ. sic: καὶ οἱ βαπτισθέντες καὶ ἀνηγαμένοι σε τί | F καὶ πάλιν ἦκ. φ. λ. μ. ἄκουσον δίκαιε Ἰωάννη, A καὶ εἰπέ μοι ἡ φωνή | τότε ἐρωτηθήσεται — οἱ (ita C: D καὶ οἱ) — λαβόντες (F om οἱ τ. βά. λα.): A om | καὶ (D om) τότε οἱ δικ. ὑπὸ νεύμ. (νεύμ. ex A adsumpsimus, D πνεύματ.) — ἀπὸ τ. ἀμαρτ. cum D: C καὶ τότε οἱ δι. ὑπὸ τ. πνεύμ. μου πορευθῶσιν (nonnihil deest) οἱ ἄγγελοι κ. ἐπισωρ. τοὺς δι. ἀ. τ. ἀμαρτ., A ὅτι ὑπὸ νεύματός μου πορεύσονται οἱ ἄγγ. καὶ ἐπισωρεύσονται τοὺς δικ. ἀ. τ. ἀμαρτ., F (post χριστιανῶν) καὶ ἐν τῷ πνεύματί μου πορευθήσονται ἄγγελοι καὶ ἐπίσωρ. τοὺς δικ. ἀ. τ. ἀμ., E (post μέλλ. γενέσθαι) τότε πορεύσονται οἱ ἄγγ. κ. ἐπίσωρ. τοὺς δικ. ἀπὸ (cod. ἐπὶ) τῶν ἀμ. (pergit omissis pluribus ἐπὶ τὸν κλήρον τ. δικ. οἱ μὲν δι. λάμπουσιν ὡς ὁ ἥλ. οἱ δὲ ἀμ. ἔσ. ζοφ.) καθὼς usque τῶν δικ. cum D, item AC: F om ! κ. σταθήσονται — ἥλιος: ita

ἀμαρτωλῶν ἐπὶ τὸν κλῆρον τῶν δικαίων. καὶ σταθήσονται πάντες οἱ δίκαιοι ἐκ δεξιῶν μου καὶ λάμπουσιν ὡς ὁ ἥλιος. καθὼς ὁρᾷς, Ἰωάννη, τοὺς ἀστέρας τοῦ οὐρανοῦ, ὅτι ὅλοι ὁμοῦ ἐγαγοντο, εἰς δὲ τὸ φῶς διαφέρουσιν, οὕτως ἔσται ἐπὶ τῶν δικαίων καὶ τῶν ἀμαρτωλῶν· οἱ γὰρ δίκαιοι λάμπουσιν ὡς φωστῆρες καὶ ὡς ὁ ἥλιος, οἱ δὲ ἀμαρτωλοὶ ἔστωσαν ζοφώδεις.

²⁴ Καὶ πάλιν εἶπον· κύριε, καὶ πάντες οἱ Χριστιανοὶ εἰς μίαν κόλασιν ἀπέρχονται· βασιλεῖς, ἀρχιερεῖς, ἱερεῖς, πατριάρχαι, πλούσιοι καὶ πένητες, δοῦλοι καὶ ἐλεύθεροι; καὶ ἤκουσα φωνῆς λεγούσης μοι· ἀκουσον, δίκαιε Ἰωάννη· καθὼς προεῖπεν ὁ προφήτης Δαυὶδ, ἡ ὑπομονὴ τῶν πενήτων οὐκ ἀπολείπεται εἰς τέλος. περὶ δὲ βασιλέων, ἐλασθήσονται ὡς ἀνδράποδα καὶ κλαύσουσιν ὡς νήπια· περὶ δὲ πατριαρχῶν καὶ ἱερέων καὶ λευιτῶν τῶν ἀμαρτησάντων, διασκορπισθήσονται ἐν ταῖς κολάσεσιν κατὰ τὴν ἀναλογίαν ἐκάστου τοῦ ἰδίου πταίσματος, οἱ μὲν ἐν τῷ πυρρίνῳ ποταμῷ, οἱ δὲ εἰς τὸν σκώληκαν τὸν ἀκοίμητον, ἄλλοι δὲ ἐν τῷ ἐπταστόμῳ φρέατι τῆς κολάσεως· ἐν ταύταις ταῖς κολάσεσιν διαμερισθήσονται οἱ ἀμαρτωλοί.

D et A, item F; C καὶ στήσονται, a qua inde voce transilit statim ad extrema libri: τῆς φωνῆς ταύτης, κατήνεγκέ με ἡ νεφέλη καὶ ἀπέθετο ἐν τῷ ὄρει Θαβώρ· | καθὼς ὁρᾷς (F ὁρᾷτε) ἰω. (F om) τ. ἀ. τοῦ οὐρ. (F om τ. οὐρ.) ὅτ. ὅλοι ὁμοῦ (F teste Birch. ὑπ' ἐμοῦ, G εἰς μίαν) ἐγ., εἰς δὲ — διαφέρουσιν (F pro his: καὶ φῶς οὐκ ἔχουν ὅλη [corrigere ὅλοι] ἴσα, ἀλλὰ ἄλλοι μὲν εἰσιν φαινώτατοι [sic Bi.] ἄλλοι δὲ στυγνώτατοι [G στυγνοί])· οὕτως ἔσται (F ἔστω) — οἱ γὰρ (F μὲν) δὲ λάμπ. (F λάμπουσιν) ὡς φ. (F φωστήρ) κ. ὡς ὁ (F om) ἥλιος — ἔστωσαν (F ἔσονται) ζοφ. De E iam vidimus; A vero post illud prius λάμπ. ὡς ὁ ἥλ. omisiss his quae interiecta sunt nil addit nisi οἱ δὲ ἀμαρτ. ἔσονται. ζοφ.

²⁴ εἶπον (A add ἐγὼ Ἰωάννης) κύριε, καὶ (ita AF; DE om κύ. καὶ) πάντ. οἱ χριστ. (χρῖ. DEF; AG ἀμαρτωλοὶ) | βασιλ. usque ἐλεύθ. cum A: F καὶ βασιλ. καὶ πατρ. πλούσ. καὶ πένητ., E βασιλ. καὶ ἄρχοντες, πλούσ. καὶ πένητ., D nil nisi καὶ πτωχοὶ καὶ πλοῦσ. | ἄκ. δὲ. ἰω. cum AF: DE om | καθὼς cum DF: A ὅτι καθὼς, E om καθὼς usque δαυ. | προεῖπεν (ita F, A εἶπεν) etc.: D προσεῖπεν (cod. -πα) τὸ πνεῦμα τὸ ἅγιον διὰ τοῦ προφήτου δαυ. | βασιλέων: EF add καὶ πατριαρχῶν | D post ἐλασθήσονται repetit βασιλεῖς | ἀνδράποδα cum ADG: F τετράποδα | ὡς (A ὅσπερ) νήπια (F -πιοι) | περὶ δὲ πατριαρχ. καὶ (D om) — κατὰ τὴν (A om) ἀναλογίαν — πταίσματος cum AD: F καὶ διαμερισθήσονται οἱ ἀμαρτωλοὶ ἐν ταῖς κολάσεσιν ταύταις, E καὶ διαμερισθήσ. εἰς φοβεράς κολάσεις, ὅπου οὐκ ἔστι φῶς, ἀλλὰ ὁδύνη καὶ στενοχωρία καὶ ἀνάγκη, omisiss reliquis huius sectionis. | σκώληκαν cum AD: F -κα | ἄλλοι δὲ (F οἱ δὲ) usque κολάσεως cum AF: D om | F om ἐν ταύτ. τ. κολάσεσιν

²⁵ Καὶ πάλιν εἶπον· κύριε, καὶ οἱ δίκαιοι τοῦ μέλλουσιν αὐλίζεσθαι; καὶ ἤκουσα φωνῆς λεγούσης μοι· τότε ἀποσκεπασθήσεται ὁ παράδεισος, καὶ γενήσεται ὁ κόσμος ὅλος καὶ ὁ παράδεισος ἓν, καὶ ἔσονται οἱ δίκαιοι ἐπὶ προσώπου πάσης τῆς γῆς μετὰ τῶν ἀγγέλων μου, καθὼς προεῖπεν τὸ πνεῦμα τὸ ἅγιον διὰ τοῦ προφήτου Δαυὶδ· δίκαιοι δὲ κληρονομήσουσιν γῆν, καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ' αὐτῆς.

²⁶ Καὶ πάλιν εἶπον· κύριε, πόσον ἐστὶν τὸ πλήθος τῶν ἀγγέλων; καὶ ποῖόν ἐστιν πλεόν, τῶν ἀγγέλων ἢ τῶν ἀνθρώπων; καὶ ἤκουσα φωνῆς λεγούσης μοι· ὅσον ἐστὶν τὸ πλήθος τῶν ἀγγέλων, τόσον ἐστὶν τὸ γένος τῶν ἀνθρώπων, καθὼς εἶπεν ὁ προφήτης· ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ.

²⁷ Καὶ πάλιν εἶπον· κύριε, καὶ ἀπὸ τότε τί μέλλεις ποιεῖν; καὶ πῶς μέλλει εἶναι ὁ κόσμος; ἀποκαλύψον μοι πάντα. καὶ ἤκουσα φωνῆς λεγούσης μοι· ἄκουσον. δίκαιε Ἰωάννη· ἀπὸ τότε οὐκ ἔστιν πόνος, οὐκ ἔστιν λύπη, οὐκ ἔστιν στεναγμός,

²⁵ πάλιν (DE om) εἶπον· κύρ. καὶ (A om) οἱ | λεγ. μοι (E φωνὴν λέγουσάν μοι, ut etiam ante): F add ἄκουσον δίκαιε Ἰωάννη | τότε: AE om | ἀποσκεπ. cum ADE: F ἀνασκεπ. | καὶ γενήσεται usque ἐν cum D: E γενήσεται ἡ γῆ παράδεισος, A om; F post ἀνασκεπ. pergit ἡ γῆ ὡσπερ παράδεισος et add καὶ κενωθήσονται οἱ θησαυροὶ τοῦ οὐρανοῦ ἐπὶ προσώπου πάσης τῆς γῆς καὶ ἔσται ἡ γῆ ὡσπερ παράδεισος | καὶ ἔσ. οἱ δίκ. ἐπὶ (A ἀπὸ) πρ. — τῶν (F add ἁγίων) ἀγγ. μου cum AF: E καὶ κενωθήσονται (corrupte, vide ante F; ommissa sunt quae ibi interponuntur) οἱ δίκ. ἐπὶ πρόσωπον πάσ. τ. γ. μετὰ τῶν ἀγγ.: D om | καθὼς προεῖπ. (D εἶπ.) τὸ πν. τ. ἁγ. (ita A et D, sed διὰ etc. om A) διὰ τ. πρ. δαυ.: EF καθ. εἶπ. (F διδάσκει) ὁ προφῆτ. δαυ. | γῆν cum DF: AE τὴν γῆν | εἰς αἰῶν. αἰῶνος (ita AD; E om αἰῶνος. F εἰς αἰῶνας) ἐπ' αὐτῆς (ita DE; AF -τῆν)

²⁶ πάλιν (DE om) εἶπ. (A add ἐγὼ Ἰωάννης) κύρ. (A add καὶ) | πόσον usque ἀνθρώπων cum D: A πόσ. ἐστ. τὸ πλ. τ. ἀγγ. καὶ πόσ. ἐστ. τὸ πλῆθ. τῶν ἀνθρώπ., F τίνες εἰσὶν πλεόν τὸν ἀριθμόν, τῶν ἀγγ. ἢ τῶν ἀνθρώπ., E ποῖον ἄρα ὑπάρχει πλεόν (scripta haec in codice quia ara υπαρχων πλειον), τὸ γένος τῶν ἀνθρ. ἢ τὸ πλῆθ. τῶν ἀγγέλ. | λεγ. μοι: FE add ἄκουσον δίκαιε Ἰωάννη | ὅσον ἐστὶν τὸ πλ. τ. ἀγγ. τόσον (F τοσοῦτ.) ἐ. τὸ γέν. (F πλῆθος) τ. ἀνθρ. cum DF (D add τῶν χριστιανῶν): A ὅσος ἐστὶν ὁ ἀριθμὸς τῶν ἀγγέλ. τοσοῦτός ἐστι καὶ τῶν ἀνθρ., E his omnibus omissis statim pergit ἔστησεν ὅρια — ἀγγ. θεοῦ, additque οἱ ἄγγελοι ἀναριθμητοὶ εἰσιν | καθ. εἶπεν usque θεοῦ cum AD: F om

²⁷ πάλιν (DF om) εἶπον· κύριε (D om), καὶ ἀπὸ etc. | καὶ πῶς usque κόσμος cum D; item A κ. π. μέλλεις ποιῆσαι τὸν κόσμον: FE om | ἀποκ. μ. πάντα: FE om | ἄκουσ. δὲ. ἰω. cum AF: DE om | πόνος — λύπη — στεναγμ. ita AG, item E (καὶ ἀπὸ τότε etc.); similiter D λύπη — φθόνος — στεναγμ., F om οὐκ ἔ. λύπ. οὐκ ἔ. στεν. | οὐκ ἔ. μνη. οὐκ ἔ. δάκρ. (D — δάκρ. — μνησ.) cum AD: F

οὐκ ἔστιν μνησικακία, οὐκ ἔστιν δάκρυα, οὐκ ἔστιν φθόνος, οὐκ ἔστιν μισαδελφία, οὐκ ἔστιν ἀδικία, οὐκ ἔστιν ὑπερηφανία, οὐκ ἔστιν καταλαλιά, οὐκ ἔστιν πικρία, οὐκ ἔστιν μέριμνα βίου, οὐκ ἔστιν πόνος γονέων ἢ τέκνων, οὐκ ἔστιν πόνος χρυσοῦ, οὐκ εἰσὶν πονηροὶ λογισμοί, οὐκ ἔστιν διάβολος, οὐκ ἔστιν θάνατος, οὐκ ἔστιν νύξ ἀλλὰ πάντα ἡμέρα. καθὼς προσέφηκα· καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐτῆς ταύτης, τουτέστιν τοὺς ἀνθρώπους τοὺς ὁμοιομένους τῶν ἀγγέλων διὰ τῆς ἐναρέτου αὐτῶν πολιτείας, καὶ ἐκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσωσιν, καὶ γενήσεται μία ποιμήν, εἰς ποιμήν.

¹⁸ Καὶ πάλιν ἤκουσα φωνῆς λεγούσης μοι· ἰδοὺ ταῦτα πάντα ἤκουσας, δίκαιε Ἰωάννη· ταῦτα παράθου πιστοῖς ἀνθρώποις, ἵνα καὶ ἐτέρους διδάξωσιν καὶ μὴ καταφρονήσωσιν, μηδὲ τοὺς μαργαρίτας ἡμῶν ῥίψωσιν ἔμπροσθεν τῶν χοίρων, μὴ ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν.

Καὶ ἔτι μου ἀκούοντας τῆς φωνῆς ταύτης, κατήνεγκέ με

οὐκ ἔσ. ψευδός, οὐκ ἔ. κακία, οὐκ ἔστι δάκρυα, E nil nisi οὐκ ἔστ. δάκρυα | οὐκ ἔστ. φθόνος usque μέριμν βίου cum A: D οὐκ ἔστ. ὑπερηφανία οὐκ ἔ. μέρ. βίου, F οὐκ ἔστ. καταλαλιά, E οὐκ ἔ. μέρ. βλ. οὐκ ἔστ. μῖσος, οὐκ ἔστ. κακία, οὐκ ἔστ. πικρία | ο. ἔ. πόνος (F ἐνδύμης) γον. ἢ (E οὐ τέκνων: ita ADEF | ο. ἔ. πόνος (D om) χρυσ. cum AD: EF ο. ἔ. διαφορὰ (F πότος) χρυσ. ἢ ἀργυρίου | ο. εἰς. πονηροὶ (F post λο.) cum AF, item E οὐ-διαλογισμοὶ πονηροί, D οὐκ ἔστιν πορνείας λογισμοί. Praeterea A solus add οὐκ ἔστιν πνεῦμα πονηρόν. | ο. ἔ. διάβ. (haec E om) ο. ἔ. βάν. (haec D om) | ο. ἔ. νύξ, ἀλλὰ πᾶ. ἡμ. cum D: A ο. ἔ. νύξ ἢ ἐνιαυτοί, ἀλλὰ πάντες ἡμέρα, F ο. ἔ. νύξ ἢ ἐνιαυτοί (Birch. -αυτή) ἢ καιροὶ (Bi. χειρ.) ἢ ἡμέραι, ἀλλὰ πάντα ἡμέρα. E οὐδὲ κατοικήσεις οὔτε ἐβδομάδα (sic) οὔτε ὥραι, ἀλλὰ πάντα ἡμέρα et add πάντα ἀγαθούνη ἀνεκλάλητος· ἃ ὁφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη, ἃ ἐτοίμασεν (sic) ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν. Tum pergīt: καθὼς εἶπεν (sic, non εἶπον)· καὶ ἄλλα etc. | καθ. προσέφηκα cum AD: E καθ. εἶπεν, F καθ. εἶπ. ὁ κύριος | τουτέστ. τ. ἀνθρ. (A δικαίους) τοὺς (A om) ὁμ. τῶν ἀγγ. (sic uterque) διὰ τῆς (ita A; D καὶ) ἐναρέτου (ita D; A ἀμετρίτου) αὐτῶν (A αὐτοῦ) πολιτ. cum AD: EF om | καὶ ἐκεῖνα — ἀγαγεῖν: A ante τουτέστιν | ἀκούσωσιν: ita ADEF

²⁸ ταῦτ. (D om) πάντ. (F om) ἤκ. δίκ. (cum AB; DF om) ἰω. (B add καὶ ἡγαπημένε μαθητά) ταῦτα (D πάντα) παράθου πι. ἀνθρ. | ἵνα καὶ ἐτέρ. διδ. καὶ καταφρον. (haec omnia A; D nil nisi ἵνα μὴ καταφρ., B ὅτινες ἱκανοὶ ἔσονται καὶ ἐτέρους διδάξαι, F om) | μηδὲ (D ἵνα μὴ) τ. μαργ. ἡμ. (D haec post ῥίψ.) ῥίψ. (ita D; F ῥύπτεσθαι sic, F καὶ μὴ ῥίπτε τ. μαργ. μου) ἔμπρ. τ. χ. μὴπ. (ita A; F ἵνα μὴ, D καὶ) καταπατήσουσιν (ita A; DF -σιων) etc. B pro his: οἱ γὰρ ἄφρονες ῥίπτουσιν τοὺς μαργαρίτας ἔμπροσθεν τ. χοίρ. καὶ καταπατοῦσιν αὐτούς. | καὶ ἔτι μ. ἀκ. τ. φω. (A add καὶ [κατα?] βοούσης sic) ταύτης (A om):

ἡ νεφέλη καὶ ἀπέθετό με ἐν τῷ ὄρει Θαβώρ. καὶ ἦλθεν φωνὴ πρὸς με λέγουσα· μακάριοι οἱ φυλάττοντες κρίσιν καὶ ποιούν-
τες δικαιοσύνην ἐν παντὶ καιρῷ. καὶ μακάριός ἐστιν ὁ οἶκος
ὅπου κεῖται ἡ διάθεσις αὕτη, καθὼς εἶπεν ὁ κύριος ὅτι ὁ ἀγα-
πὼν με τοὺς λόγους μου τηρεῖ ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν·
αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

D καὶ ὡς ἤκουσα τ. φων. ταύτης | ἀπέθετο ACF: D ἔστησεν | Θαβώρ: D τῷ
θαβ. | καὶ ἡλθ. φων. πρ. με λέγ. (D λέγει — sic — πρ. με) cum AD: CF om |
μακάριοι usque καιρῷ cum AD: CF om | κ. μακ. ἐστιν (F om) ὁ οἶκ. ὅπου (ita
ACF, D ἐνθα) — εἶπ. ὁ κύριος: ita ACF, sed A add ἐν εὐαγγελίοις | ὁ ἀγα-
πὼν — τηρεῖ cum ADF (item B): D ὁ ἀγαπ. τοὺς λόγους μου ἀγαπητῆσεται παρὰ
τοῦ πατρὸς μου | ἐν χριστῷ — ἡμῶν: ita pergunt CDF; reliqua αὐτῷ etc. cum
D: C ᾧ ἡ δόξ. καὶ τὸ κράτος εἰς τ. αἰῶνας τῶν αἰώνων, ἀμήν. Item F αὐτῷ
πρέπει πᾶσα δόξα τιμὴ καὶ προσκύνησις σὺν τῷ ἀνάρχῳ αὐτοῦ πατρὶ καὶ τῷ
παναγίῳ καὶ ἀγνῷ καὶ ζωοποιῷ αὐτοῦ πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶ-
νας τῶν αἰώνων, ἀμήν. ᾧ ἡ δόξα καὶ τὸ κράτος, ἀμήν. Item A (pergens post
τηρεῖ) ὅτι τῷ κυρίῳ ἡμῶν Ἰησ. χρι. πρέπει δόξα καὶ ἡ τιμὴ καὶ ἡ προσκύνη-
σις νῦν κ. ἀεὶ κ. εἰς τοὺς αἰ. τῶν αἰώνων, ἀμήν.

Satis diversum ab his libri finem codex B praebebat. Pergit enim post καὶ
καταπατοῦσιν αὐτοὺς hunc in modum: καὶ μακάριος ὁ ἔχων τὴν ἀποκάλυψιν ταύ-
την καὶ ἀναγινώσκει (sic) ἔμπροσθεν τοῦ λαοῦ· καὶ μακάριοι [οἱ] ἀκούοντες τὸν
λόγον τοῦ βιβ. καὶ φυλάττοντες αὐτά. ταῦτα τοῦ κυρίου εἰπόντος ἤρπασέ με
νεφέλῃ καὶ κατήγαγέ με ἐν τῷ ὄρει τῷ θαβώρ. ἐλθὼν οὖν ἐν τῇ πόλει ἱερου-
σαλὴμ εὗρον συνηγροισμένους τοὺς ἑνδεκα μαθητάς, καὶ ἰδόντες ἐχάρησαν χαρὰν
μεγάλην, καὶ ἀσπασάμενοι ἀλλήλους ἐν φιλήματι ἀγίῳ, ἐδιηγησάμεν (codex edi-
γησαν) τοῖς ἀδελφοῖς μου ἀποστόλοις ἃ εἶδον καὶ ἤκουσα παρὰ τοῦ διδασκά-
λου καὶ κυρίου ἡμῶν Ἰησοῦ χριστοῦ. Sequitur: κατεῖκεν, unde fortasse κατῶς κα-
τεῖκεν eliciendum; tum pergitur: διεσπάρημεν καὶ ἐκηρύξαμεν τὸ εὐαγγέλιον πάσῃ
τῇ κτίσει, ἵνα οἱ ἀκούοντες καὶ πιστεύοντες βαπτισθῶσιν εἰς τὸ ὄνομα τοῦ πα-
τρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [καὶ] εὕρωσιν ζωὴν αἰώνιον ἐν τῇ
ἡμέρᾳ τῆς κρίσεως. οὕτως γὰρ ἐνετέλειτο κύριος· ὁ ἀγαπῶν με τοὺς λόγους
μου τηρεῖ, κἀγὼ αὐτῷ δωροῦμαι: ζωὴν αἰώνιον. ταῦτα ἀκούσαντες, ἀδελφοὶ
ἀγαπητοί, καὶ πιστεύσαντες (codex πιστεύσεσθαι) λίστετε (sic, quod ferri potest)
ἵνα λάβητε ζωὴν αἰώνιον εἰς δόξαν πατρὸς καὶ υἱοῦ καὶ ἁγίου πνεύματος, ἀμήν.

Restat ut de extremis libri partibus videamus, quemadmodum in codice E
scripta sunt. Habent autem proprium illa quidem modum, maximeque ieiunam
exaggerationem poenarum inferni continent. Haec qualia sint, ex iis quae inde
excerpta dabimus satis apparebit. Scripturam perquam vitiosam tacite passim,
ut facere in his consuevimus, correximus. Post verba ἡ πόλις, εἰς ποίμνην,
exeunte sect. 27 posita sic pergīt: ἄκουσον, δίκαιε Ἰωάννη. ταῦτα πάντα συνα-
χθήσονται, καὶ γενήσεται εἰς τὴν κοιλίαν τοῦ κλαυθμῶνος, καὶ στήσω τὸν θρό-
νον μου εἰς τὸν τόπον, καὶ καθίσω μετὰ τῶν ἱβ' ἀποστόλων καὶ μετὰ τῶν κδ'
πρεσβυτέρων. καὶ αὐτὸς (adde ἔση vel simile quid?) πρεσβύτερος διὰ τὴν ἐνά-
ρετον πολιτείαν, καὶ ἐκτελέσει τρεῖς λειτουργίας ἀπολαμβάνεις στολὴν λευκὴν καὶ
στέφανον ἀμάρτανον ἐκ χειρὸς κυρίου, καὶ καθήσεται (ita scriptum) μετὰ τῶν κδ'
πρεσβυτέρων, καὶ μεγάλους ἐπισκόπους ἐπιδείξεις (? ita singula) καὶ μετὰ ταῦτα

ἐξελεύσονται οἱ ἄγγελοι κατέχοντες χρυσοὺν θυμιατήριον καὶ λαμπάδας φαινὰς, καὶ συναΐουσιν τοὺς καλῶς πολιτευσαμένους ἐκ δεξιῶν τοῦ κυρίου τοὺς ποιοῦντας τὰς ἀρετὰς αὐτοῦ. [καὶ] κατασκηνοῦσαι αὐτοὺς εἰς αἰῶνα αἰῶνος φωτὸς καὶ ἀγαλλίασεως, καὶ ἀποκαύσουσιν ζωὴν αἰώνιον καὶ ὅταν χωρίῃ τὰ πρόβατα ἀπὸ τῶν ἐρίφων, δηλονότι τοὺς δικαίους ἀπὸ τῶν ἁμαρτωλῶν. τοὺς δικαίους ἐκ δεξιῶν καὶ τοὺς ἁμαρτωλοὺς ἐξ εὐωνύμων, τότε ἀποστελεῖ (cod. ἀποστέλη) ἄγγελον τὸν ῥαγουήλ λέγων· ἄπελθε σάλπισαι (hoc accentu codex) τοὺς ἄγγελους τοῦ ψύχους καὶ χιόνος τοῦ κυρίου, καὶ συναΐον πᾶσαν ὀργὴν εἰς τοὺς ἐσθῶτας ἐξ εὐωνύμων. ὅτι οὐ συγχωρῶ αὐτοὺς, ὅταν ᾤδωσιν τὴν δόξαν τοῦ θεοῦ. οἱ ἄσεβεις καὶ ἀμετανόητοι, καὶ οἱ ἱερεῖς οἱ μὴ (pro his confuse et corrupto: καὶ οἱ μὴ ποιήσαν τοὺς ἱερεῖς καὶ μὴ) ποιήσαντες τὰ προσταχθέντα — — ὅσοι ἔχετε δάκρυα, κλαύσατε διὰ τοὺς ἁμαρτωλοὺς. καὶ φωνήσῃ ὁ τεμελοῦχ (is paullo ante Συρωρὰς constitutus est) τὸν ταροῦχ (sic): ἄνοιξον κλειδοῦχε τὰς πόλεις· ἄνοιξον τὰ κριτήρια — — ἄνοιξον τὸν σκώληκα τὸν ἀκόμητον καὶ τὸν βέβηλον δράκοντα· ἐτοίμασον τὰς ἀδίας (sic): ἄνοιξον τὸ σκοτὸς· ἀπόλυσον τὸν πύρινον ποταμὸν καὶ τὸ δειλαῖον σκοτὸς εἰς τὰς τυθμένας τοῦ ᾄδου. τότε βλέποντες οἱ ἁμαρτωλοὶ οἱ ἔλεινοι τὰ ἔργα αὐτῶν καὶ μὴ δυνάμενοι — — ὡς μὴ ἔχοντες παραμυθίαν. κλαίοντες καὶ καταβαλόντες ἐν ῥοαῖς ὡσεὶ αἱμάτων· καὶ οὐκ ἔστιν ἔλεων αὐτοὺς, οὐ πατήρ βοηθός, οὐ μήτηρ σπλαγχνίζομένη, ἀλλὰ μᾶλλον σπασιάζοντες αὐτοὺς οἱ ἄγγελοι καὶ λέγοντες· ταπεινοί, τί κλαίετε; ἐν τῷ κόσμῳ οὐκ ἤλεήσατε ἀσθενῶν, οὐκ ἐπεσκέψασθε — — καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον. ἐκεῖ δυσωπήσαι· οὐκ ἰσχύετε τὸν ἐκ πατρὸς τεχθέντα — ἀμετανόητοι ἐζηῆσατε ἐν τῷ κόσμῳ, καὶ οὐ μὴ ἔχετε ἔλεος ἀλλὰ αἰώνιον κόλασιν. καὶ λέγει ὁ τεμελοῦχ τῷ (cod. τὸν) ταροῦχ (h. l. sic): ἔγειρε τὸν ὄφιν τὸν παχύν τὸν τρικέφαλον, σάλπισαι εἰς τὰ δεινὰ θηρία τοῦ συναΐεσθαι εἰς τὴν βρώσιν αὐτῶν· ἄνοιξαι τὴν διωδικάπληγον ἵνα συναχθῇ πᾶν ἔρπετόν εἰς ἄσεβεις καὶ ἀμετανόητους — — καὶ συναΐει ὁ τεμελοῦχ τὸ πλῆθος τῶν ἁμαρτωλῶν. καὶ λокτεῖται τὴν γῆν, καὶ σχετισθήσεται ἡ γῆ εἰς τόπους καὶ χωνευθήσονται οἱ ἔλεινοι ἁμαρτωλοὶ εἰς τὰς φοβερὰς κόλασεις. τότε ἀποστελεῖ (cod. -ἐλει) ὁ θεὸς τὸν ἀρχιστράτηγον μιχαὴλ, καὶ σφραγίσας τὸν τόπον τύπτει αὐτοὺς ὁ τεμελοῦχ μετὰ τὸν τρίμιον σταυρόν. καὶ συναχθήσεται ἡ γῆ κατὰ τὸ πρότερον. τότε οἱ ἄγγελοι αὐτῶν ὑπερεξήρνησαν. τότε ἡ παναγία ἐκλαυσεν αὐτοὺς καὶ πάντες οἱ ἅγιοι. καὶ οὐκ ὀφελήσουσιν αὐτοὺς. καὶ ὁ Ἰωάννης λέγει· καὶ εἰς τύχην τῶν ἁμαρτωλῶν ἐπιγράφεται τὰ κριτήρια; καὶ ἤκουσα φωνὴν (cod. -νῆς) λέγουσάν μοι ἕκαστος ἐν τῷ ἰδίῳ θελήματι ἐπορεύετον ἐν τῷ κόσμῳ, καὶ διὰ τοῦτο οὕτως κολάζονται. μακάριος ὁ ἄνθρωπος ὁ ἀναγινώσκων τὴν γραφὴν· μακάριος ὁ μεταγράψας αὐτὸ καὶ θώσας εἰς ἐτέρας καθολικὰς ἐκκλησίας· μακάριοι πάντες οἱ φοβούμενοι τὸν θεόν. ἀκούσατε ἱερεῖς καὶ οἱ ἀναγινώσκοντες, ἀκούσατε λαοὶ etc.

V. IOHANNIS LIBER DE DORMITIONE MARIAE.

Τοῦ ἁγίου Ἰωάννου τοῦ θεολόγου λόγος εἰς τὴν κοίμησιν
τῆς ἁγίας θεοτόκου.

Ἡ παναγίας ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίας
κατὰ τὸ εἰωθὸς ἐν τῷ ἁγίῳ μνήματι τοῦ κυρίου ἡμῶν ἐρχομένης
θυμιαῖσαι καὶ κλυούσης τὰ ἅγια γόνατα αὐτῆς, ἐδυσώπει τὸν
ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν πρὸς αὐτὴν ἀναλῦσαι.

* τοῦ ἁγίου (Par. 1021 add ἀποστόλου καὶ εὐαγγελιστοῦ, E pro ἁγίου habet
ἐν ἁγίοις πατρός ἡμῶν) Ἰωάνν. τοῦ θεολ. λόγος (Mon. 146 om) εἰς τ. (Mon. 146
add πάνσεπτον) κοίμησιν τῆς ἁγίας (ita A; B παναγίας, E ὑπεραγίας, Par.
1021 ὑπεραγίας δεσποίνης ἡμῶν) θεοτόκου cum AB Mon. 146; E; Par. 1021.

CD Par. 770: διήγησις (ita C; D Par. 770 om) τοῦ ἁγίου Ἰωάνν. τοῦ θεολόγου περὶ τῆς τελειώσεως τῆς ἁγίας (ita D; C παναγίας) θεοτόκου καὶ ἀειπαρθένου μαρίας (Par. 770 τῆς ἁγίας μαρ. τῆς θεοτόκ.).

Par. 1215: τοῦ ἁγίου Ἰωάνν. θεολόγου καὶ εὐαγγελιστοῦ διήγησις περὶ τῆς
ἐνδόξου κοιμήσεως τῆς ὑπεραγίας ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.

Coisl. 121: Ἰωάννου τοῦ ἀποστόλου καὶ θεολόγου λόγος εἰς τὴν ἁγίαν καὶ
πανένδοξον κοίμησιν τῆς ὑπεραγίας θεοτόκου. Par. 1504: ἀνάληψις καὶ μετά-
στασις τῆς ἁγίας μαρίας τῆς θεοτόκου, συγγραφείσα παρὰ Ἰακώβου τοῦ ἀδελ-
φοῦ τοῦ κυρίου. Vind. 151: κοίμησις τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου
μαρίας, συγγραφείσα ὑπὸ Ἰακώβου τοῦ ἀδελφοῦ. Par. 897: τοῦ ἐν ἁγίοις πα-
τρός ἡμῶν Ἰωάννου ἀρχιεπισκόπου Σασσαλονίκης λόγος πάντῳ ὀφείμιος εἰς
τὴν κοίμησιν τῆς ὑπεραγίας δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου μαρίας.
De his quattuor extremis cf. Prolegomena.

¹ παναγίας: D Mon^a et ^b ἁγίας, E ἁγίας καὶ | Mon^a κατὰ τὸ ἔθος |
ἁγίῳ: B om | τ. κυρίου ἡμῶν cum ACDE Mon^a: B Mon^b add Ἰησοῦ χριστοῦ
ἐξ αὐτῆς cum BCDE Mon^a et ^b: A ὑπ' αὐτῆς | χριστ. τὸν θεὸν ἡμῶν cum
ABDE Mon^a (praeom κύριον) et ^b: C om

² βλέποντες δὲ αὐτὴν οἱ Ἰουδαῖοι σχολάζουσιν τῷ θείῳ τάφῳ. προσήλθον τοῖς ἀρχιερεῦσιν λέγοντες ὅτι Μαρία καθ' ἑκάστην ἡμέραν ἔρχεται πρὸς τὸ μνήμα. καλέσαντες δὲ οἱ ἀρχιερεῖς τοὺς ταχθέντας παρ' αὐτῶν φύλακας πρὸς τὸ μὴ συγχωρεῖσθαι τινα εὐχεσθαι ἐν τῷ ἁγίῳ μνήματι, ἐπυνθάνοντο περὶ αὐτῆς, εἰ ἀληθῶς οὕτως ἔχει. οἱ δὲ φύλακες ἀποκριθέντες εἶπον μηδὲν τοιοῦτον θεωρῆσαι, τοῦ θεοῦ μὴ συγχωροῦντος αὐτοῖς τὴν παρούσαν ὁρᾶν. ³ Μιᾶ δὲ τῶν ἡμερῶν, παρασκευῆς οὕσης, ἦλθεν κατὰ τὸ εἰωθὸς ἡ ἁγία Μαρία παρὰ τὸ μνήμα, καὶ ἐν τῷ εὐχεσθαι αὐτὴν ἐγένετο ἀνεωχθῆναι τοὺς οὐρανούς καὶ τὸν ἀρχαγγέλου Γαβριὴλ καταλθεῖν πρὸς αὐτήν, καὶ εἶπεν· χαῖρε, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν· ἡ εὐχή σου ἐν τοῖς οὐρανοῖς διαλθούσα πρὸς τὸν ἐκ σοῦ τεχθέντα ἐδέχθη, καὶ ἀπὸ τοῦ λοιποῦ κατὰ τὴν αἰτησίαν σου καταλιποῦσα τὸν κόσμον ἐπὶ τὰ οὐράνια πρὸς τὸν σὸν υἱὸν εἰς τὴν ζωὴν τὴν ἀληθινὴν καὶ ἀδιάδοχον ἀπέρχη.

⁴ Ακούσασα δὲ ταῦτα ἐκ τοῦ ἁγίου ἀρχαγγέλου ὑπέστρεψεν εἰς τὴν ἁγίαν Βηθλεὲμ, ἔχουσα ἅμα αὐτῇ τρεῖς παρθένους τὰς ἐξυπηρετούσας αὐτῇ. μετὰ δὲ τὸ ἀναπαῆναι βραχὺ ἀνακαθίσασα εἶπεν πρὸς τὰς παρθένους· ἀγάγετέ μοι θυμιατήριον, ἵνα προσεύξωμαι. καὶ ἤγαγον κατὰ τὸ διατεταγμένον αὐταῖς.

² οἱ Ἰουδαῖοι cum BCD Mon^a et b: A τινὲς τῶν Ἰουδαίων | μαρία cum AC Mon^b: B Mon^a ἡ μαρία | ἔρχεται πρὸς (B εἰς) τὸ μνήμα (Mon^a μνημεῖον) cum ABD Mon^a et b: C ἀπέρχεται πρ. τὸ μνήμ. καὶ εὐχεταί | B συγχωρηθῆναι | ἐν τῷ ἁγίῳ (B om) μνήματι (D μνημῖω) | οὕτως: B ταῦτα οὕτως | αὐτοῖς τὴν παρούσαν ὁρᾶν cum D: A αὐτοῖς τὴν τιμὴν παρουσίαν αὐτῆς ὁρᾶν, B τὴν τιμὴν αὐτῆς παρουσίαν θεωρῆσαι, C αὐτοῖς τὴν τιμὴν παρουσίαν θεωρῆσαι.

³ ἡ ἁγία μαρία cum A: B ἡ ἁγία θεοτόκος, CD ἡ ἁγία μαρία ἡ θεοτόκος | C πρὸς τὸ μνήμα | καὶ ἐν τῷ εὐχ. αὐτὴν cum BCD: A εὐχεσθαι αὐτὴν cum praecedentibus conjuncta | ἐγένετο ἀνεωχθῆναι usque κατελθεῖν (D ἐλθεῖν): B ἀνεώχθησαν οἱ οὐρανοὶ καὶ ὁ ἄγγελος γαβρ. κατήλθεν | εἶπεν: D add αὐτῇ, P habet λέγει αὐτῇ (sic) | ἡ εὐχή σου ἐν τ. οὐρ. (D εἰς τὸν οὐρανὸν) διελθούσα (D ἐλθ.): etc.: B εἰσκαλούσῃ σου ἢ προσευχῇ καὶ πρὸς τ. ἐκ σοῦ τεχθ. ἐδέχθη | λοιποῦ cum AB: CD νῦν | A καταλιποῦσα, B καταλοιποῦσα et CD καταλειποῦσα sic | κόσμον: D add τοῦτον | B om πρὸς τ. σ. υἱόν | εἰς τὴν: D εἰς | B ἐπέρχη, A παρέρχη.

⁴ δὲ ταῦτα: C add ἡ παναγία παρθένος | B ἐκ τοῦ ἀγγέλου | B ἔχουσα μετ' ἑαυτήν, D ἔχ. σὺν αὐτῇ | τὰς (B add καὶ) ἐξυπηρετ. αὐτῇ (BC αὐτήν): D παιδίσκας τὰς ἐξυπ. αὐτῇ | μετὰ δὲ etc. cum A: B ἐγερθεῖσα δὲ ἡ ἁγία μαρία λέγει πρ. τ. παρθ., C ἀνακαθίσασα δὲ εἶπ. πρ. τ. παρθ., D εἶπεν δὲ πρ. τ. παρθ. | B προσεύξωμαι | B διαταχθέν |

⁵καὶ προσηύξατο εἰπούσα· κύριέ μου Ἰησοῦ Χριστέ, ὁ καταξιώσας διὰ τὴν ἄκραν ἀγαθότητά σου ἐξ ἑμοῦ τεχθῆναι, ἄκουσον τῆς φωνῆς μου καὶ πέμψον μοι τὸν ἀπόστολόν σου Ἰωάννην, ἵνα ἰδοῦσα αὐτὸν ἀπαρξώμαι τῆς εὐφροσύνης· καὶ πέμψον μοι καὶ τοὺς λοιπούς σου ἀποστόλους, καὶ τοὺς ἤδη πρὸς σέ ἐπιδημήσαντας καὶ τοὺς ἐν τῷ νῦν αἰῶνι, ὅπου δ' ἂν εἰσιν κατὰ χώραν, διὰ τοῦ ἀγίου σου προσταγματος, ἵνα τούτους θεωρήσασα εὐλογῇσώ τὸ πολυύμνητόν σου ὄνομα· θαρρῶ γὰρ ὅτι ὑπακούεις τῆς δούλης σου ἐν ἐκάστῳ.

⁶Εὐχομένης δὲ αὐτῆς παρεγινόμενη ἐγὼ Ἰωάννης, τοῦ πνεύματος τοῦ ἀγίου ἀρπάσαντός με διὰ νεφέλης ἀπὸ Ἐφέσου καὶ στήσαντός με ἐν τῷ τόπῳ ἐνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μου. εἰσελθὼν δὲ πρὸς αὐτὴν καὶ δοξάσας τὸν ἐξ αὐτῆς τεχθέντα, εἶπον· χαῖρε, ἡ μήτηρ τοῦ κυρίου μου, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, εὐφραίνου ὅτι ἐν δόξῃ μεγάλη ἐξέρχῃ τοῦ βίου τούτου. ⁷καὶ ἐδόξασεν τὸν θεὸν ἡ ἀγία θεοτόκος, ὅτι ἦλθεν ἐγὼ Ἰωάννης πρὸς αὐτήν, μνησθεῖσα τῆς φωνῆς κυρίου τῆς εἰπούσης· ἰδοὺ ἡ μήτηρ σου, καὶ ἰδοὺ ὁ υἱός σου. καὶ ἦλθον αἱ τρεῖς παρθένοι καὶ προσεκύνησαν. ⁸καὶ λέγει μοι ἡ ἀγία θεοτόκος· εὐξαι καὶ βάλε θυμίαμα. καὶ ᾠξάμην οὕτως· κύριε Ἰησοῦ Χριστέ, ὁ ποιήσας θαυμάσια, καὶ νῦν ποίησον θαυμάσια ἐνώπιόν τῆς γεννησάσης σε, καὶ ἐξέλεθ' ἡ μήτηρ σου ἐκ τοῦ βίου τούτου, καὶ

κύριέ μου cum AD: BC om μου

⁵ ἐξ ἑμοῦ: A δι' ἑμοῦ τῆς δούλης σου | ἄκουσον cum AD: BC ἐπάκουσον | τὸν ἀπόστολ. σου: BC om σου | A ἀπαρξώμαι | καὶ (C om) τοὺς λοιπούς (ita D; ABC ἀγίους) σου (D post ἀποστ. ponit, A om) | B διὰ τοῦ προσταγμ. σου τοῦ ἀγίου | B τῇ δούλῃ σου, A μου τῆς δούλ. σου | ἐν ἐκάστῳ cum AD: C ἐκάστοτε, B om

⁶ καὶ στήσαντός με: B καὶ ἔστησέν με | ἐνθα: D ἐν ᾧ | A ἔκειτο | τ. κυρίου μου cum BC: AD om μου | καὶ δοξάσας et εἶπον cum BCD: A ἐδόξασα et καὶ εἶπον | B om χαῖρε ἡ (D om) μήτηρ usque εὐφραίνου, D om ἡ γεννήσασα usque τὸν θεὸν ἡμῶν | τοῦ βίου cum AB: CD ἐκ τ. β.

⁷ Θεοτόκος cum ABD: C μαρία | ἦλθον cum ACD: B ἦκον | B μνησθ. τοῦ κυρίου τῆς φων. τῆς | C καὶ ἦλθ. καὶ αἱ | προσεκύνησαν cum BC: A add με, D μοι

⁸ κ. λέγ. μοι (B om) ἡ ἀγία (C παναγία, D om) | B βάλε θυμίαμ. καὶ εὐξ. | θαυμάσια prius: A add μεγάλα | BC om καὶ νῦν ποι. θαυμάσια | A τεκούσης | καὶ (cum AD; BC om) ἐξέλεθ' (C ἐξέλθοι) | βίου τούτου cum BCD: A κόσμου

ποτηθῶσιν οἱ σταυρώσαντές σε καὶ μὴ πιστεύσαντες εἰς σέ.
 Ἔπειτα μετὰ τὸ τελέσαι με τὴν εὐχὴν εἶπεν μοι ἡ ἁγία Μαρία· ἄγαγέ
 μοι τὸ θυμιατήριον. καὶ βαλοῦσα θυμίαμα εἶπεν· δόξα σοι ὁ θεός
 μου καὶ ὁ κύριός μου, ὅτι ἐπληρώθη εἰς ἐμέ ὅσα ὑπέσχου μοι πρὸ
 τοῦ ἀνελθεῖν σε εἰς τοὺς οὐρανοὺς, ὅτι, ὅταν ἐξέρχωμαι ἀπὸ τοῦ
 κόσμου τούτου. ἐλεύσῃ σὺ καὶ τὸ πλῆθος τῶν ἀγγέλων σου μετὰ
 δόξης πρὸς με. ¹⁰ καὶ λέγω πρὸς αὐτὴν ἐγὼ Ἰωάννης· ἔρχεται ὁ
 κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ θεός ἡμῶν, καὶ ὁρᾷ αὐτόν,
 καθὼς ὑπέσχετό σοι. ἀποκριθεῖσα δὲ ἡ ἁγία θεοτόκος εἶπεν μοι·
 οἱ Ἰουδαῖοι ἐξωμώσαντο ἵνα ἐν τῷ τελειωθῇ με τὸ σῶμά μου
 κατακαύσωσιν. καὶ ἀποκριθεὶς εἶπον αὐτῇ· οὐ μὴ ᾗ διαφθοράν
 τὸ ὅσιον καὶ τίμιόν σου σῶμα. ἀποκριθεῖσα δὲ εἶπεν μοι· φέρε
 θυμιατήριον καὶ βάλε θυμίαμα καὶ εὐξαι. καὶ ἐγένετο ¹¹ ἡ ἐκ
 τῶν οὐρανῶν λέγουσα τὸ ἀμήν. καὶ ἡχροασαμένη ἐγὼ Ἰωάννης
 τῆς φωνῆς ταύτης, καὶ εἶπεν μοι τὸ πνεῦμα τὸ ἅγιον· Ἰωάννη,
 ἤκουσας τῆς φωνῆς ταύτης τῆς ῥηθείσης ἐν τῷ οὐρανῷ μετὰ τὸ
 τελέσαι τὴν εὐχὴν; ἀποκριθεὶς δὲ εἶπον· ναί, ἤκουσα. καὶ εἶπεν
 μοι τὸ πνεῦμα τὸ ἅγιον· αὕτη ἡ φωνὴ ἣν ἤκουσας σημαίνει τὴν
 παρουσίαν τῶν ἀδελφῶν σου τῶν ἀποστόλων τὴν μελλουσάν καὶ
 τῶν ἁγίων δυνάμεων, ὅτι σήμερον ἔρχονται ὧδε.

τούτ. ἐν δόξῃ πολλῇ | AC om καὶ μὴ πιστ. εἰς αὐτ.

⁹ καὶ μετὰ τὸ τελ. με τ. εὐχὴν cum A: D καὶ μετὰ τὸ εὐξασθαι, B καὶ
 τελέσαντός μου τὴν εὐχὴν, C καὶ ὅτε ἐτέλεσα τ. εὐχ. | εἶπεν: D λέγει | μαρία
 cum BCD: A θεοτόκος | B ἀγάγετε | βαλοῦσα cum CD: AB λαβοῦσα | ὅτι
 (cum CD; B ἵνα, A om) | ἐξέρχωμαι (D -χομαι): A ἐξέρχη | ἀπὸ (cum BD;
 AC ἐκ) τ. κόσμ. (cum BCD; A βίου) τούτου | ἐλεύσῃ (B -σει) σὺ (BCD σοί):
 A ἐλεύσομαι ἐγὼ | D om τὸ et τῶν | σου et πρὸς με: A μου et πρὸς σέ |
 D μετὰ δόξης πολλῆς πρὸς μέ

¹⁰ καὶ λέγ. πρ. αὐτὴν (A αὐτῇ) ἐ. ἰω. c. CDA: B καὶ λέγει αὐτῇ ὁ ἰωάν. |
 ἰησ. χρι. καὶ θε. ἡμῶν (C om ἡμῶν): B καὶ θεός ἰησ. χριστός | D καὶ ἀπο-
 κριθεῖσα | C παναγία | θεοτόκος: BD μαρία | μοι: B αὐτῷ, C om | ἵνα: B
 ὅτι | κατακαύσωσιν: D καύσωσιν, C add πυρί | καὶ ἀποκρ. (C add ἐγὼ ἰωάν-
 νης) εἶπον αὐτῇ (πρὸς αὐτήν): B ἀποκρ. δὲ ὁ ἰωάννης εἶπεν αὐτῇ | τίμιον: D
 ἅγιον | σου σῶμα cum BC: AD σῶμ. σου | ἀποκρ. δὲ (BD add ἡ ἁγία μαρία)
 εἶπ. μοι (D πρὸς με, B αὐτῷ): C ἡ δὲ λέγει μοι | ἐκ τῶν οὐρανῶν cum BC:
 AD ἐκ τοῦ οὐρανοῦ

¹¹ ἡχροασάμην cum ABC: D ἤκουσα | καὶ εἶπεν: D ἣν εἶπεν | ἰωάννη
 ἤκουσας -- ἐν τῷ οὐρανῷ (B ἐκ τοῦ οὐρανοῦ) -- ἀποκριθεὶς δὲ (D καὶ ἀποκρ.)
 εἶπον (C ἐγὼ εἶπ.) ναί, ἤκουσα (B om ἤκουσα, D ναὶ κύριε, ἡκ. αὐτῇ). καὶ
 εἶπ. μοι τὸ πν. τ. ἅγιον (D om μοι τὸ πν. τ. ἅγ.): haec omnia A om propter
 ὁμοιοτέλετον | ὧδε cum AB: C ἐνταῦθα, D πρὸς ἡμᾶς (corrigite ὑμ.)

¹² Ἐγὼ δὲ Ἰωάννης ἐπὶ τούτοις προσυχομένη· καὶ τὸ πνεῦμα τὸ ἅγιον εἶπεν πρὸς τοὺς ἀποστόλους· πάντες ἅμα διὰ νεφελῶν ἐπιβεβηκότες ἐκ τῶν περάτων τῆς οἰκουμένης συναθροίσθητε εἰς τὴν ἀγίαν Βηθλεὲμ διὰ τὴν μητέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν συσσεισμῷ· Πέτρος ἀπὸ Ῥώμης, Παῦλος ἐκ Τιβερίων, Θωμαῆς ἐκ τῶν Ἰνδῶν τῶν ἐσωτέρων, Ἰάκωβος ἀπὸ Ἱεροσολύμων. ¹³ Ἀνδρέας ὁ ἀδελφὸς Πέτρου καὶ Φίλιππος, Λουκᾶς καὶ Σίμων ὁ Καναναῖος καὶ Θαδδαῖος οἱ κοιμηθέντες τῷ πνεύματι τῷ ἁγίῳ ἐξηγέρθησαν ἐκ τῶν μνημείων· πρὸς οὓς τὸ πνεῦμα τὸ ἅγιον ἔλεγεν· μὴ νομίσητε ὅτι ἀνάστασις νῦν ἐστίν· ἀλλὰ χάριν τούτου ἀνέστητε ἐκ τῶν μνημείων ὑμῶν, ἵνα ἀπελθῆτε εἰς ἀσπασμὸν πρὸς τιμὴν καὶ θαυματουργίαν τῆς μητρὸς τοῦ κυρίου καὶ σωτῆρος ὑμῶν Ἰησοῦ Χριστοῦ, ὅτι ἤγγικεν ἡ ἡμέρα τῆς ἐξόδου, τῆς ἀναλύσεως αὐτῆς εἰς οὐρανοὺς. ¹⁴ Μάρκος δὲ περιὼν ὁμοίως καὶ αὐτὸς ἀπὸ Ἀλεξανδρείας παρεγένετο μετὰ καὶ τῶν λοιπῶν, καθὰ προεῖρηται ἐξ ἐκάστης χώρας. ¹⁵ ὁ δὲ Πέτρος ἀρθεὶς ὑπὸ νεφέλης ἔστη μέσον οὐρανοῦ καὶ γῆς, τοῦ πνεύματος τοῦ ἁγίου στηρίζαντος αὐτόν, καὶ σύνοδα τῶν λοιπῶν ἀποστόλων καὶ αὐτῶν ἀρπαγέντων ἐν νεφέλαις εὐρεθῆναι

¹² Ἰωάννης: C om | D ἐπὶ τοῦτο (τούτῳ?) | B πάντες δὲ ἅμα | τοῦ κυρ. ἡμῶν ἰησ. χριστοῦ cum AB: CD τοῦ κυρίου καὶ θεοῦ (C add ἡμῶν) | ἐν συσσεισμῷ cum D: AC σὺ (C σοί) μὲν σίμων, B om | πέτρος cum BD: AC πέτρε | A παῦλε | ἐκ τιβερίων (hoc accentu A; BC τιβερίων) cum ABC: D ἐκ τιβερίδος. Vide infra, unde clarum fit hoc nomine oppidum prope Romam significari | ἐσωτέρων: B ἐνδοτέρων

¹³ καναναῖος: B κανανίτης | οἱ cum C: ABD om | τῷ πνεύματι usque μνημείων cum AC: D. ἐξηγέρθησαν ἐκ τ. μνημ. διὰ τοῦ ἁγίου πνεύματος, B τὸ πνεῦμα τὸ ἅγιον ἐξηγείρειν ἐκ τ. μνημ. | πρὸς (B περὶ) οὓς -- ἔλεγεν (ita C; B ἔφη, A λέγει): D πρὸς οὓς καὶ εἶπεν | B ἡ ἀνάστασις | A om ἀλλὰ χάρ. τούτου | μνημείων ὑμῶν (C om ὑμ.): B νεκρῶν | D εἰς τὸν ἀσπασμ. | B περὶ τιμὴν | τοῦ κυρίου (CD θεοῦ) καὶ σωτ. ὑμῶν (D om) ἰησ. χρ.: B τοῦ κυρ. ἡμῶν ἰησ. χρ. | ἤγγικεν cum AD: BC ἤγγισεν | τ. ἀναλύσεως cum ABC: D om | εἰς (B add τοὺς) οὐρανοὺς: D εἰς τὸν οὐρανόν, C εἰς τὰ οὐράνια

¹⁴ περιὼν (B om) ὁμοίως (C om) καὶ αὐτός: D καὶ αὐτ. περιὼν ὁμοι. | ἀπὸ ἀλεξανδρ. cum AD: BC ἐν ἀλεξανδρείᾳ | B om καὶ post μετὰ | λοιπῶν: D add ἀποστόλων | B καὶ οὕτως | B om ἐξ

¹⁵ μέσον: B ἐν μέσῳ | στηρίζαντ. (D τηρίσαντος sic) αὐτόν (C om): A οἰκονομήαντος | σύνοδα: ita prorsus omnes (B σύνδοθ) | τῶν λοιπῶν (D add ἁγίων) ἀποστ. x. αὐτ. ἀρπαγέντων (D ἀρπαγέντ.) ἐν νεφ. εὐρεθῆναι cum AD, item omissis ἀποστ. καὶ αὐτ. ἀρπαγέντ. C: B τῶν αὐτῶν ἀποστόλων· ἀρπαγέν

μετὰ τοῦ Πέτρου. καὶ οὕτως ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, ὡς εἴρηται, πάντες ἅμα ἦλθον.

¹⁵ Καὶ εἰσελθόντες πρὸς τὴν μητέρα τοῦ κυρίου καὶ θεοῦ ἡμῶν προσκυνήσαντες εἶπαμεν· μὴ φοβοῦ μηδὲ λυποῦ· κύριος ὁ θεὸς ὁ τεχθεὶς ἐκ σου ἐκβαλεῖ σε ἐκ τοῦ κόσμου τούτου μετὰ δόξης. καὶ ἀγαλλιασαμένη ἐπὶ τῷ θεῷ τῷ σωτῆρι αὐτῆς ἀνακάθισεν ἐν τῇ κλίνῃ, καὶ λέγει τοῖς ἀποστόλοις· ἄρτι ἐπίστευσα ὅτι ἔρχεται ὁ διδάσκαλος καὶ θεὸς ἡμῶν ἐξ οὐρανοῦ, καὶ θεωρῶ αὐτόν, καὶ οὕτως ἀναλύω ἐκ τοῦ βίου τούτου, ὥσπερ ἐθεασάμην ὑμᾶς παραγεναμένους. καὶ θέλω ἵνα εἴπητέ μοι, πόθεν γινόντες ὅτι ἀναλύω παρεγένεσθε πρὸς με, καὶ ἀπὸ ποίων χωρῶν καὶ διὰ πόσου παρεγένεσθε ἐνταῦθα, ὅτι οὕτως ἐταχύνετε εἰς τὴν ἐμὴν ἐπίσκεψιν. οὕτε γὰρ ἀπέκρυψέν μοι ὁ ἐξ ἐμοῦ τεχθεὶς, ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ πῶν ὅλων θεός· πεπίστευκα γὰρ καὶ νῦν ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ ὑψίστου.

¹⁶ Καὶ ἀποκριθεὶς ὁ Πέτρος εἶπεν τοῖς ἀποστόλοις· ἕκαστος, πρὸς ὃ τὸ πνεῦμα τὸ ἅγιον εὐηγγελίσατο καὶ διετάξατο ἡμῖν, πληροφορήσωμεν τὴν μητέρα τοῦ κυρίου ἡμῶν. ¹⁷ καὶ ἀποκριθεὶς ἐγὼ Ἰωάννης εἶπον· ἐγὼ ἐν ὧσιν εἰσερχόμην ἐν τῷ ἁγίῳ θυσιαστηρίῳ ἐν Ἐφῆσῳ λειτουργῆσαι, τὸ πνεῦμα τὸ ἅγιον λέγει

τες ἐν νεφ. εὐρέθησαν | τοῦ cum BCD: A om | D om ὡς εἴρητ. | πάντες ἅμα ἦλθον (D add ἐν τῷ τόπῳ) cum CD: A ἐγένετο πάντας ἅμα εἶναι, B πάντες δὲ ἅμα ἡνεώχθησαν

¹⁵ τοῦ κυρ. καὶ θε. ἡμῶν cum AD: B τ. κυρ. ἡμῶν ἰησοῦ χριστοῦ, C τοῦ κυρίου | προσκυνήσαντες: C καὶ πρ., D add αὐτήν | εἶπαμεν cum AD: C εἵπομεν, B εἶπον | μὴ φοβ. μ. λυποῦ: C χαῖρε ἡ μήτηρ τοῦ κυρίου ἡμῶν, μὴ λυποῦ | σωτῆρι αὐτῆς: D σωτ. ἡμῶν | τοῖς ἀποστόλοις: D πρὸς ἡμᾶς | ἐπίστευσα cum BCD: A πιστεύω | BC om καὶ θεός, item om ἐξ οὐρανοῦ | B ἀναλύσω | ὥσπ. ἐθεασ. (A add καὶ) ὑμ. παραγεναμ. (C παραγενομ.): B ὥσπ. γὰρ ἐθεασάμην ὑμᾶς (sed pergit cum reliquis καὶ θέλω) | ὅτι ἀναλύω: D τὴν ἀνάλυσίν μου τὴν ἐκ τοῦ σώματος | πόσου: B πόσων | παρεγέν. ἐνταῦθ. cum CD: A παρεγ. πρὸς με, B om | A οὐ γὰρ | μοι cum A: B μου, C με | A ἰησ. ὁ χριστ. | πεπίστευκα -- ὅτι (C add ὄντως) οὗτος -- τοῦ ὑψίστου (C τοῦ θεοῦ τ. ὑψ., B τοῦ θεοῦ τοῦ ζώντος): D om

¹⁶ Καὶ cum BCD: A om | τοῖς ἀποστόλοις: C τ. συναποστόλοις αὐτοῦ, D πρὸς τοὺς ἀποστόλους | πρὸς ὃ potius quam πρ. ὃν edendum videbatur: AD πρ. ὧ, B πρ. ὧν, C πρ. ὃν | εὐηγγελίσατο καὶ (A εὐαγγελισάμενον) διετάξατο ἡμῖν usque κυρ. ἡμῶν: C nil nisi εὐηγγελίσατο, B εὐηγγελίσατο, εἶπατε ὅπως πληροφορηθῇ ἡ μήτηρ τοῦ κυρίου

¹⁷ D ἀποκρ. δέ | ἐγὼ ἰω. εἶπον: B ὁ ἰωάν. εἶπεν | ἐγώ: C om | εἰσερχό-

μοι ὅτι ἤγγικεν ὁ καιρὸς τῆς ἀναλύσεως τῆς μητρὸς τοῦ κυρίου σου· πορεύθητι ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς. καὶ νεφέλη φωτὸς ἤρπασέν με καὶ εἰς τὴν θύραν ἔνθα κατάκεισαι ἔστησέν με. ¹⁸ ἀπεκρίθη καὶ ὁ Πέτρος· καὶ ἐν Ῥώμῃ διάγων περὶ τὸν ὄρθρον ἤκουσα φωνῆς διὰ τοῦ πνεύματος τοῦ ἁγίου λεγούσης μοι ὅτι ἡ μήτηρ τοῦ κυρίου σου τοῦ καιροῦ ἐγγίσαντος ἀναλῦσαι ἔχει· πορεύθητι ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἤρπασέν με, καὶ ἐθεώρησα καὶ τοὺς λοιποὺς ἀποστόλους διὰ νεφελῶν ἐρχομένους πρὸς με, καὶ φωνὴν λέγουσάν μοι· πάντες ἀπέλθατε εἰς Βηθλεέμ. ¹⁹ ἀποκριθεὶς δὲ καὶ Παῦλος εἶπεν· καὶ ἐγὼ εἰς πόλιν ἀπέχουσαν ἀπὸ Ῥώμης οὐκ ὀλίγα διαστήματα διάγων, Τιβερίων τὴν χώραν λεγομένην, ἤκουσα τοῦ πνεύματος τοῦ ἁγίου λέγοντός μοι· ἡ μήτηρ τοῦ κυρίου σου καταλιμπάνουσα τὸν κόσμον τοῦτον ἐπὶ τὰ οὐράνια διὰ τῆς ἀναλύσεως τὸν δρόμον ποιεῖται· ἀλλὰ ἄπελθε καὶ αὐτὸς ἐν Βηθλεέμ εἰς ἀσπασμὸν αὐτῆς. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με ἔνθα καὶ ὑμᾶς. ²⁰ ἀποκριθεὶς δὲ καὶ Θωμᾶς εἶπεν· καὶ ἐγὼ τὴν Ἰνδῶν χώραν διελθὼν, τοῦ κηρύγματος τῇ τοῦ Χριστοῦ χάριτι κρατυνομένου καὶ τοῦ υἱοῦ τῆς ἀδελφῆς τοῦ βασιλέως ὀνόματι Λαβδανοῦς ὑπ' ἐμοῦ μέλλοντος σφραγίσσθαι ἐν τῷ παλατίῳ, ἄφνω τὸ πνεῦμα τὸ ἅγιον λέγει πρὸς με· καὶ σὺ Θωμᾶ παραγενοῦ εἰς Βηθλεέμ εἰς ἀσπασμὸν τῆς μητρὸς τοῦ κυρίου σου, ὅτι τὴν μετástασιν εἰς οὐρανοὺς ποιεῖται. καὶ νεφέλη φω-

μην: sic ABC, item D ut videtur | τῆς ἀναλύσεως cum BC; AD om | C om σου | ἐν (A add τῇ) βηθλεέμ: C om | D εἰς τὸν ἀσπασμ. | καὶ εἰς - - κατάκεισαι (ita C; D κείσαι, A κατώκεις) ἔστ. (D παρέστησεν) με: B om

¹⁸ ὁ (BC om) πέτρος: BD add καὶ εἶπεν | καὶ ἐγὼ cum AB: CD ἐγὼ | A περὶ τοῦ ὄρθρου | C om διὰ | ἀναλῦσαι ἔχει: B ἀνάλυσιν, D τὴν ἀνάλυσιν ποιεῖται | ἐν (C add τῇ) cum ADC: B εἰς | D εἰς τὸν | καὶ τοὺς λοιπ. cum BC: AD om καὶ | C om πρ. με | BD φωνὴ λέγουσά μοι | D πάντες ἅμα | B ἐξέλθατε | D εἰς τὴν βηθλ.

¹⁹ πόλιν: D κώμην | ἀπὸ Ῥώμης: A post διαστ. | B ὀλίγον διάστημα | ἀναλύσεως: B add αὐτῆς | D om καὶ αὐτός | ἐν (D add τῇ) βηθλεέμ: A om | D εἰς τὸν ἀσπ. | BD ἤρπασέν με καὶ παρέστ. | ἔνθα καὶ ὑμᾶς (B ὑμεῖς): A ἐνθάδε

²⁰ τοῦ κηρύγματος (ita ABC; D τῷ κηρύγματι) τῇ (ita AB; CD om) τ. χρ. χ. κρατυνομένου (B -νόμενος, A add μου) | λαβδανούς: AB λαβδανούς, D λαβδάνους, C κλαυδανούς | πρὸς με: B μοι | A om εἰς βηθλ. | B ἤρπασέν με καὶ ἔστησέν με

τὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. ²¹ ἀποκριθεὶς δὲ καὶ Μάρκος εἶπεν· καί μοι τὸν κανόνα τῆς τρίτης ἐκτελοῦντος ἐν Ἀλεξανδρείᾳ τῇ πόλει, ἐν ᾧ προσηυχόμεν, τὸ πνεῦμα τὸ ἅγιον ἤρπασέν με καὶ ἤγαγέν με πρὸς ὑμᾶς. ²² ἀποκριθεὶς δὲ καὶ Ἰάκωβος εἶπεν· ἐμοὶ ἐν Ἱερουσαλὴμ ὄντος τὸ πνεῦμα τὸ ἅγιον ἐπέτρεψέν μοι λέγων· παραγενοῦ εἰς Βηθλεέμ, ὅτι ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με παρέστησέν με πρὸς ὑμᾶς. ²³ ἀποκριθεὶς δὲ καὶ Ματθαῖος εἶπεν· ἐγὼ ἐδόξασα καὶ δοξάζω τὸν θεόν, ὅτι ὄντος μου ἐν πλοίῳ καὶ χειμαζομένου τῆς θαλάσσης ἀγριωμένης διὰ τῶν κυμάτων, ἄφνω νεφέλη φωτὸς ἐπισκιάσασα τὸν κλύδωνα τοῦ χειμῶνος ἀπεσείσατο τῇ γαλήνῃ, ἐμέ δὲ ἀρπάσασα παρέστησέν με πρὸς ὑμᾶς. ²⁴ ἀποκριθέντες δὲ οἱ προαπελθόντες ὁμοίως διηγήσαντο τὸ πῶς παρεγένοντο. καὶ ὁ Βαρθολομαῖος εἶπεν· ἐγὼ ἐν τῇ Θηβαΐδι ἤμην κηρύττων τὸν λόγον, καὶ ἰδοὺ τὸ πνεῦμα τὸ ἅγιον λέγει μοι· ἡ μήτηρ τοῦ κυρίου σου τὴν ἀνάλυσιν ποιεῖται· ἄπελθε οὖν εἰς ἀσπασμόν αὐτῆς ἐν τῇ Βηθλεέμ. καὶ ἰδοὺ νεφέλη φωτὸς ἀρπάσασά με ἤγαγέν με πρὸς ὑμᾶς.

²⁵ Ταῦτα πάντα εἶπον οἱ ἀπόστολοι πρὸς τὴν ἁγίαν θεοτόκον, τὸ πῶς ἦλθον καὶ ποίῳ τρόπῳ· καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανὸν ἠΐξατο εἰποῦσα· προσκυνῶ καὶ ὑμῶ καὶ δοξάζω τὸ πολυύμνητον ὄνομά σου, κύριε, ὅτι ἐπέβλεψας ἐπὶ τὴν ταπείνωσιν τῆς δούλης σου καὶ ἐποίησάς μοι μεγαλεῖα ὁ δυνατός·

²¹ καί μοι etc.: B καί - - ἐκτελῶν | D om ἀποτελοῦντος (C ἐκτελ.) | ἤρπασέν με (D add διὰ νεφέλης) etc.: A ἀρπάσαν με ἤγαγεν

²² BC ἐν (C om) Ἱεροσολύμοις | λέγων: ita omnes | A om με ante πρ. ὑμ.

²³ B καὶ πάλιν δοξάζω | χειμαζομένου (A add διὰ) τ. θαλ. ἀγριωμένης (AC αγριουμ., B αγριανομένης): D χειμαζομένης τῆς θαλ. καὶ ἀγριωμένης | τὸν κλύδ. τοῦ χειμῶνος: D τὸν χειμῶνα | ἀπεσείσατο (A ἐπεσ.) τῇ (A om) γαλήνῃ (B τὴν γαλήνῃ): B ἀπ. καὶ γαλήνῃ ἐποίησεν | παρέστ. με cum BCD: A om με

²⁴ προαπελθόντες: B κοιμηθέντες | ὁμοίως: C (ὁμ. καὶ) D ante οἱ πρ. ponunt, item B καὶ (ἀπόκρ. δὲ καὶ οἱ) | τὸ πῶς cum AD: BC om τό | D παρεγένοναν | τ. λόγον: BD add τοῦ θεοῦ | μοι: BD πρὸς με | D εἰς τὸν ἀσπ. | C οἱ τῇ | ἤγαγέν με (A om) cum ABC: D παρέστησέν με

²⁵ πάντα: AB om | A οἱ ἅγιοι ἀπόστ. | C παναγίαν | Θεοτόκον: B παρ-θένον, C Θεοτ. μαρίαν | B προσηύξατο | A om καὶ ὑμῶ | B ἐπέβλεψες sic | μεγαλεῖα cum AB: CD μεγαλὰ | D ὡς δυνατός

καὶ ἰδοὺ μακαριοῦσίν με πᾶσαι αἱ γενεαί. ²⁶ καὶ μετὰ τὴν εὐχὴν εἶπεν τοῖς ἀποστόλοις· βάλετε θυμίαμα καὶ εὐξασθε. καὶ εὐξαμένων αὐτῶν βροντὴ γέγονεν ἐξ οὐρανοῦ καὶ ἦλθεν φωνὴ φοβερά ὡς ἀρμάτων, καὶ ἰδοὺ πλήθος στρατιᾶς ἀγγέλων καὶ δυνάμεων, καὶ φωνὴ ὡς υἱοῦ ἀνθρώπου ἠκούσθη, καὶ τὰ Σεραφὶμ κύκλῳ περὶ τὸν οἶκον ἔνθα ἀνέκειτο ἡ ἁγία ἄμωμος τοῦ θεοῦ μήτηρ καὶ παρθένος, ὥστε πάντας τοὺς ἐν Βηθλεὲμ θεωρῆσαι πάντα τὰ θαυμάσια, καὶ ἔλθειν ἐν Ἱεροσολύμοις καὶ ἀπαγγεῖλαι πάντα τὰ θαυμάσια τὰ γενόμενα. ²⁷ ἐγένετο δὲ τῆς φωνῆς γενομένης αἰφνίδιον φανῆναι τὸν ἥλιον καὶ τὴν σελήνην περὶ τὸν οἶκον, καὶ ἐκκλησίαν πρωτοτόκων ἁγίων παραστῆναι τῷ οἴκῳ, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου, πρὸς τιμὴν καὶ δόξαν αὐτῆς. ἐθεώρησα δὲ καὶ σημεῖα πολλὰ γενόμενα, τυφλοὺς ἀναβλέποντας, κωφοὺς ἀκούοντας, χωλοὺς περιπατοῦντας, λεπροὺς καθαριζομένους καὶ τοὺς ἐνεργουμένους ὑπὸ πνευμάτων ἀκαθάρτων ἰωμένους· καὶ πᾶς ὑπὸ νόσον καὶ μαλακίαν ὑπάρχων προσψάυων ἔξωθεν τοῦ τοίχου, ἔνθα ἀνέκειτο, ἔκραζεν· ἁγία Μαρία, ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, ἐλέησον ἡμᾶς. καὶ εὐθὺς ἐθεραπεύοντο. ²⁸ πολλὰ δὲ πλήθη ἐν Ἱεροσολύμοις ἐξ ἐκάστης πατρίδος χάριν εὐχῆς διάγοντα, ἀκούσαντες τὰ γινόμενα σημεῖα ἐν Βηθλεὲμ διὰ τῆς μητρὸς τοῦ κυρίου, παρεγένοντο ἐπὶ τὸν τόπον διαφόρων νόσων ἐξαιτούμενοι τὴν ἴασιν· ἥς καὶ ἔτυχον.

²⁶ ἀποστόλοις: A μαθηταῖς | B ἐκ τοῦ οὐρανοῦ | D om καὶ ἡλ. φων. φοβερά | C στρατιῶν | D om καὶ δυνάμεων | ἠκούσθη: BD ἐκ τοῦ οὐρανοῦ ἦκ. | A om τὰ | ἔνθα (C ἐνθεν καὶ ἐνθεν, ἐνθα) ἀνέκειτο: A ἐνθα ἦν | ἄμωμος: B post τ. θεοῦ | B a πάντας τοὺς ἐν etc. transilit ad πάντα τὰ γενόμενα θαυμάσια | καὶ ἔλθειν ἐν ἱερ. καὶ ἀπαγγεῖλαι cum D: A καὶ εἰσῆλθον ἐν ἱερ. καὶ ἀπαγγεῖλε (sic), C nil nisi καὶ ἀπαγγεῖλαι | πάντ. τὰ θαυμ. τὰ γενόμ. cum D, item A ommissis τὰ γενόμενα: C τὰ γινόμενα, B vide ante.

²⁷ ἐγένετο δὲ τ. φω. γενομένης (A γεναμ.) cum AD: C ἦσαν δὲ ταῦτα· βροντῆς γάρ γενομένης, B καὶ βροντῆς γενομένης | C om περὶ τὸν οἶκον | ἁγίων: D γενέσθαι καὶ | D om τῷ οἴκῳ usque τοῦ κυρίου | γενόμενα cum AD: BC γινόμενα | BC om κωφ. ἀκούοντες. | ἐνεργουμένους cum AD: B ἐνοχλουμένους, C ὀχλουμ. | πᾶς: D add ὁ, B add τις (B restituendum est πᾶς ὅστις -- ὑπῆρχεν -- καὶ ἔκραζεν) ἐνθα κατέκειτο (A add ἡ δεοτόκος) ἔκραζεν (B καὶ ἔκρ.): D τοῦ οἴκου μετὰ πίστεως κράζων | ἡμᾶς cum AB: CD με | D ἐθεραπεύετο

²⁸ ἐν ἱερ. ἐξ ἐκ. πατρίδ. (C χώρας): BD ἐξ ἐκάστ. πατρ. (B χώρας) καὶ ἀπὸ ἱεροσολύμων | διάγοντα: D ἐληλυθότα | γινόμε. cum BCD: A γενόμ. | ἐπὶ (BD κατὰ) τὸν (B om) τόπον: C om | διαφόρων (D ὑπὸ διαφ.) -- ἔτυχον (A

ἐγένετο δὲ χαρὰ ἀνεκλάλητος ἐν τῇ ἡμέρᾳ ἐκείνῃ τοῦ πλήθους τῶν λαθόντων μετὰ καὶ τῶν θεωρησάντων, δοξαζόντων Χριστὸν τὸν θεὸν ἡμῶν καὶ τὴν αὐτοῦ μητέρα· πᾶσα δὲ Ἱεροσόλυμα ἀπὸ Βηθλεὲμ ψαλμωδίαῖς καὶ ὕμνοις πνευματικαῖς ᾄδοντες.

²⁹ Οἱ δὲ ἱερεῖς τῶν Ἰουδαίων ἅμα τῷ λαῷ αὐτῶν ἐξέστησαν ἐπὶ τοῖς γινομένοις, καὶ ζήλῳ βαρυτάτῳ κατασχεθέντες καὶ πάλιν ματαιόφρονι λογισμῷ συμβούλιον ποιησάμενοι βουλευόνται πέμψαι κατὰ τῆς ἀγίας θεοτόκου καὶ τῶν ἐκεῖσε ὄντων ἀγίων ἀποστόλων ἐν Βηθλεὲμ. καὶ δὴ τοῦ πλήθους τῶν Ἰουδαίων τὴν ὁρμὴν ἐπὶ τὴν Βηθλεὲμ ποιησαμένων, ὡς ἀπὸ μιλίου ἐνός, ἐγένετο θεωρῆσαι τούτους ὄρασιν φοβεράν καὶ συνδεθῆναι τοὺς πόδας, καὶ ἐκ τούτου ἀναλῦσαι πρὸς τοὺς ὁμοεθνούς καὶ πᾶσαν τὴν ἔμφοβον ὄρασιν τοῖς ἀρχιερεῦσιν ἐξηγγήσασθαι. ³⁰ ἐκεῖνοι δὲ ἐπὶ πλεῖον ζέσαντες τῷ θυμῷ ἀπέρχονται πρὸς τὸν ἡγεμόνα, κρίζοντες καὶ λέγοντες· ἀπώλετο τὸ ἔθνος τῶν Ἰουδαίων ἀπὸ τῆς γυναικὸς ταύτης· δώξον αὐτὴν ἀπὸ τῆς Βηθλεὲμ καὶ τῆς ἐπαρχίας Ἱεροσολύμων. ὁ δὲ ἡγεμὼν ἐκπλαγείς εἰς τὰ θαύματα εἶπεν πρὸς αὐτούς· ἐγὼ οὔτε ἀπὸ Βηθλεὲμ διώκω αὐτὴν οὔτε ἀπὸ ἄλλου τόπου. οἱ δὲ Ἰουδαῖοι ἐπέμενον κρίζοντες καὶ κατὰ τῆς σω-

ἐπέτυχ., D om ἐξαιτούμ. usque ἔτυχ.): B διάφορα πάσῃ ἔχοντες, ἐξαιτούμενοι τὴν βασιν· ἥς καὶ ἔτυχ. | B χαρὰ μεγάλη, D χαρ. μεγάλ. καὶ ἀνεκλάλητ. | D θεωρούντων | C τὴν τούτου μητέρα | ἀπὸ βηθλ.: C ἕως βηθλ. | D ψαλμ. κ. ὕμν. καὶ ᾠδαῖς πνευματικαῖς οἱ ἐλθόντες ᾄδοντες ὑποστρέφοντες

²⁹ ἱερεῖς: C ἀρχιερεῖς | γινομένοις (D add σημείοις): B λεγομένοις | κατασχεθέντες: D κατενεχθέντες, B καυθέντες | B om πάλιν | ἀγίας: C παναγίας | θεοτόκου καὶ τῶν: D καὶ ἀμώμου μητρὸς τοῦ θεοῦ καὶ τῶν. A τινάς, κατὰ τῶν (sic) | ἐκεῖσε ὄντ. ἀγ. ἀποστ (C add τινάς, B μετὰ τινας) ἐν (BC add τῇ ἀγίᾳ) βηθλ.: D ἀγ. ἀποστ. ὄντων ἐν βηθλ. | καὶ δὴ τοῦ πλήθους (A πληθός, BCD τὸ πλήθος) -- ποιησαμένων (ita AC; D ποιησάμενοι, B ἐποιοῦντων sic) ὡς ἀ. μιλίου (C σημείου) ἐνός (B om ὡς ἀ. μ. ἐ.), ἐγένετο (A add δέ, C om ἐγέν.) -- φοβεράν (B ἔμφοβον) καὶ (C φόβῳ δὲ pro φοβερ. καὶ) συνδεσ. (B συνδεσ. δὲ pro κ. σ.) -- πόδας (B add αὐτῶν) καὶ ἐκ τούτου (A ἐκ τούτου sic, C ἐκ τούτων, B ἐκ τούτου τοῦ θαύματος) ἀναλῦσαι (B φοβηθέντες ἠνέλυσαν sic) -- ἔμφοβον (B ἔκφ.) ὄρασιν (B ἐκπληξιν) -- ἐξηγγήσασθαι (B ἐξηγγήσαντο): D pro ἐγένετο θεωρῆσαι etc. sic: θεωρῆσαι τ. ὅρ. φοβεράν, ὥστε ἐκ τοῦ φόβου συνδεθέντας τοῖς ποσὶν εἰς τὰ ὀπίσω ἀναλῦσαι πρὸς τ. ὁμοεθν. κ. πᾶσ. τ. φοβεράν ὄρασιν etc. Perquam igitur corrupte haec in codd. leguntur.

³⁰ τῷ θυμῷ: D θυμῷ | B τῆς ἐπαρχ. ταύτης ἱερο.: | εἰς (cum ACD; B om) τὰ θαύμα: D εἰς ἃ ἤκουσεν θαυμαστά | εἶπε. (A post pr. αὐτ.) πρ. αὐτ. (BD αὐτοῖς) | A om καὶ ante κατὰ | τιβερίου καίς. ἐνορχ.: A τοῦ καίς. ὀρ-

τηρίας Τιβερίου καίσαρος ἐνορκούντες αὐτόν, ὥστε καὶ ἀγαγεῖν τοὺς ἀποστόλους ἐκ τῆς Βηθλεέμ· εἰ δὲ μὴ τοῦτο ποιήσης, ἀναφέρωμεν ἐπὶ τὸν καίσαρα. καὶ δὴ ἀναγκασθεὶς ἀποστέλλει χιλιάρχον κατὰ τῶν ἀποστόλων ἐπὶ τὴν Βηθλεέμ. ³¹ τὸ δὲ ἅγιον πνεῦμα λέγει πρὸς τοὺς ἀποστόλους καὶ τὴν μητέρα τοῦ κυρίου· ἰδοὺ ὁ ἡγεμὼν ἐπεμψεν χιλιάρχον καθ' ὑμῶν, τῶν Ἰουδαίων στασιασάντων. ἐξελθόντες οὖν ἀπὸ Βηθλεέμ μὴ φοβείσθε· ἰδοὺ γὰρ διὰ νεφέλης παράγω ὑμᾶς εἰς Ἱεροσόλυμα· ἡ γὰρ δύναμις τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος μεθ' ὑμῶν ἐστίν. ³² ἀναστάντες οὖν εὐθέως οἱ ἀπόστολοι ἐξήλθον ἐκ τοῦ οἴκου, βαστάζοντες τὴν κλίνην τῆς δεσποίνης θεοτόκου, καὶ τὴν ὁρμὴν ἐποιοῦντο ἐπὶ τὰ Ἱεροσόλυμα· εὐθέως δέ, καθὼς εἶπεν τὸ πνεῦμα τὸ ἅγιον, διὰ νεφέλης ἄρθέντες εὐρέθησαν εἰς Ἱεροσόλυμα εἰς τὸν οἶκον τῆς δεσποίνης. καὶ ἀναστάντες ἐπὶ πέντε ἡμέρας ἐποιούμεν ἄπαυστον ὕμνωδιάν. ³³ ὅτε δὲ ἔφθασεν ὁ χιλιάρχος ἐπὶ τὴν Βηθλεέμ καὶ οὐχ εὗρεν ἐκεῖ τὴν μητέρα τοῦ κυρίου οὔτε τοὺς ἀποστόλους, ἐκράτησεν τοὺς Βηθλεεμίτας, λέγων πρὸς αὐτούς· οὐχ ὑμεῖς ἦλθατε λέγοντες τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν ἅπαντα τὰ γενόμενα σημεῖα καὶ θαύματα, καὶ ὡς παρεγένοντο οἱ ἀπόστολοι ἀπὸ πάσης χώρας; ποῦ οὖν εἰσίν; δεῦτε εἰσέλθατε εἰς τὸν ἡγεμόνα εἰς Ἱερουσαλήμ. ἡγνῶει γὰρ ὁ χιλιάρχος τὴν τῶν ἀποστόλων καὶ τῆς μητρὸς τοῦ κυρίου ἀποστασίαν τὴν εἰς Ἱε-

κοῦντ. | ὥστε καὶ (B om., D post ἀγαγ.) ἀγαγ. (A ἀναγαγ.) τ. (C add ἁγίους) ἀποστ. ἐκ (A ἀπὸ) τ. Βη. | εἰ δὲ μὴ. (A μηδὲν) τοῦτ. ποιήσης (D ποιήσεις) ἀναφέρωμεν (A -ρωμεν) ἐπὶ (D κατὰ σοῦ ἐπὶ) τ. καίσα (D add τιβερίου, item B); B om male εἰ δὲ usque ἀναφέρ. | A om δὴ | ἐπὶ τὴν cum ACD: B ἐν τῇ ³¹ B τῶν ἰουδ. κατ' ὑμ. στασιαζόντων | D ἐξέλθατε | CD φοβησῆτε | καὶ τοῦ ἁγ. πνεύματος: D σὺν ἐμοί

³² B om εὐθέως | B βαστάσαντες καὶ τὴν κλ. | δεσποίνης (D add καὶ) θεοτ.: C ἐνδόξου θεοτ., B θεοτόκου τῆς ἁγίας | καὶ τ. ὁρμ. ἐποιοῦντο: D τ. ὁρμ. ποιούμενοι: | C ab ἱεροσόλυμα priore transilit ad ἱεροσόλυμα posterius | δεσποίνης cum AC: BD add ἡμῶν θεοτόκου | C om ἀναστάντες | ἐποιούμεν cum CD: AB ἐποιοῦν | ἄπαυστον: B -στως, D -στην

³³ καὶ οὐχ - - ἐκράτησεν cum AD; BC οὐχ - - καὶ ἐκράτησεν (B -σαν) τ. βηθλεεμίτας cum AC: BD τοὺς ἐν βηθλεέμ | ὑμεῖς ἦλθατε cum BC: AD ὑμεῖς εἰσῆλθ. | ἱερεῦσιν cum AB: C ὄρχουσιν, D ἀρχιερ. | γενόμενα cum AD: BC γινόμε. | θαύματα: B θαυμάσια, D τέρατα | B καὶ πῶς παρεγ. | ποῦ οὖν εἰσίν cum AD: BC καὶ ποῦ εἰσίν ἄρτ.: | CD δεῦτε οὖν | εἰς τὸν cum AD: BC πρὸς τὸν | ἀποστασίαν: A ἐπιστασίαν |

ρουσαλήμ. λαβὼν οὖν ὁ χιλιάρχος τοὺς Βηθλεεμίτας εἰσῆλθεν πρὸς τὸν ἡγεμόνα φάσκων μηδένα εὐρηκέναι.³⁴ μετὰ δὲ πέντε ἡμέρας ἐγνώσθη τῷ ἡγεμόνι καὶ τοῖς ἱερεῦσιν καὶ πάσῃ τῇ πόλει ὅτι ἐν τῷ ἰδίῳ οἴκῳ ἐν Ἱερουσαλήμ ἐστὶν ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων, ἐκ τῶν γινομένων ἐκεῖ σημείων καὶ θαυμασίων· πλήθος δὲ ἀνδρῶν καὶ γυναικῶν καὶ παρθένων συναχθέντες ἔκραζον· ἀγία παρθένε ἡ γεννήσασα Χριστὸν τὸν θεὸν ἡμῶν, μὴ ἐπιλάβῃ τοῦ γένους τῶν ἀνθρώπων.³⁵ τούτων δὲ γινομένων ἐπὶ πλείον τῷ ζήλῳ κινούμενοι ὁ λαὸς τῶν Ἰουδαίων μετὰ καὶ τῶν ἱερέων λαβόντες ξύλα καὶ πῦρ ἐπέβησαν καύσαι βουλόμενοι τὸν οἶκον, ἔνθα ἀνέκειτο ἡ μήτηρ τοῦ κυρίου μετὰ τῶν ἀποστόλων. ὁ δὲ ἡγεμὼν ἵστατο θεωρῶν ἀπὸ μακρόθεν τὴν θέαν. ἐν δὲ τῷ φθάσαι τὸν λαὸν τῶν Ἰουδαίων τὴν θύραν τοῦ οἴκου, ἰδοὺ αἰφνίδιον δύναιμι πυρὸς ἐξελθούσα ἐκ τῶν ἑσθῶθεν δι' ἀγγέλου κατέκαυσε πλήθος πολὺ τῶν Ἰουδαίων. καὶ ἐγένετο κατὰ πᾶσαν τὴν πόλιν φόβος μέγας, καὶ ἐδόξαζον τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.³⁶ ὅτε δὲ ἶδεν ὁ ἡγεμὼν τὰ γινόμενα, ἀνέκραξεν ἐπὶ παντὸς τοῦ λαοῦ λέγων· ἐπ' ἀληθείας θεοῦ υἱὸς ἐστὶν ὁ τεχθεὶς ἐκ τῆς παρθένου, ἣν ὑμεῖς διῶξαι ἐνομίσαστε· τὰ γὰρ σημεῖα ταῦτα θεοῦ ἀληθινοῦ εἰσὶν. ἐγένετο δὲ σχίσμα ἀνὰ μέσον τῶν Ἰουδαίων, καὶ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τοῖς γινομένοις σημείοις.

³⁷ Μετὰ δὲ τὸ γενέσθαι πάντα τὰ θαυμάσια ταῦτα διὰ τῆς

C λαβὼν δὲ ὁ | φάσκων cum A, C λέγων, B καὶ ἀπήγγειλε λέγων

³⁴ B ἐγνωρίσθη | D ἀρχιερεῦσιν | ὅτι ἐν: C ὡς ἐν | ἐκ τ. γιν. ἐκεῖ (C ἐκεῖσε, A add πλείστον) σημ. κ. θαυμασ. (A θαυμάτων): D ἐγένοντο γὰρ καί τις σημεῖα καὶ θαυμάσια | συναχθέντες (D -θέντων, B -θέν): A om | B ἔκραξαν | A om ἡμῶν

³⁵ γινομένων cum AB: CD γινομ. (D οὕτως γιν.) , A πλέον | BC κινούμενος | B om βουλόμενοι et τὴν θέαν | ἐν δὲ τῷ φθάσαι: τ. λαόν: cum BCD: A μόνον δὲ ἐφῆσεν ὁ λαός | A om ἰδοὺ et πυρὸς | B ἐφνῆδιος (corrige αἰφνιδίως), item ἐξῆλθεν et καὶ κατέκαυσε | καὶ (D add πάντες οἱ πιστοὶ) ἐδόξαζον

³⁶ ἀνέκραξ. cum AB: CD ἔκραξ. | ἐπ' ἀληθ. (C add ὄντως): A om | θε. υἱός cum BD: AC υἱ. (A add τοῦ) θε. | B ὁ σαρκωθείς ἐκ | ταῦτα cum BCD: A τὰ γινόμενα | A ἀληθινοῦ θεοῦ | D om ἀνά | ἐπίστευσαν εἰς etc. cum BC, item D ἐν τῷ ὀνόματι τοῦ κυρ. ἡμ. ἰησ. χρ. ἐπίστευσ., A ἐπίστ. ἐπὶ τὸν κύριον ἡμ. ἰησοῦν χρ. | C om ἐπὶ τ. γιν. σημ.

³⁷ θαυμάσια ταῦτα: A θαύματα | Θεοτόκου (B praeem ἀγίας ἐνδόξου): C

θεοτόκου καὶ ἀειπαρθένου Μαρίας τῆς μητρὸς τοῦ κυρίου, ὄντων
 ἡμῶν τῶν ἀποστόλων μετ' αὐτῆς ἐν Ἱεροσολύμοις, εἶπεν ἡμῖν τὸ
 πνεῦμα τὸ ἅγιον· οἶδατε ὅτι κυριακῆς εὐηγγελίσθη ἡ παρθένος
 Μαρία ὑπὸ τοῦ ἀρχαγγέλου Γαβριήλ, καὶ κυριακῆς ἐτέχθη ἐν
 Βηθλεέμ ὁ σωτὴρ, καὶ κυριακῆς τὰ τέκνα Ἱεροσολύμων ἐξῆλθον
 μετὰ βαίῶν εἰς ἀπάντησιν αὐτοῦ λέγοντες· ὡσαννὰ ἐν τοῖς ὑψί-
 στοις, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ κυριακῆς
 ἀνέστη ἐκ νεκρῶν, καὶ κυριακῆς ἔχει ἔλθεῖν κοῖναι ζῶντας καὶ
 νεκρούς, καὶ κυριακῆς ἔχει ἔλθεῖν ἐκ τῶν οὐρανῶν πρὸς δόξαν
 καὶ τιμὴν τῆς ἀναλύσεως τῆς ἀγίας ἐνδόξου παρθένου τῆς τε-
 κουσῆς αὐτόν. ³⁸ καὶ εἰς τὴν αὐτὴν κυριακὴν λέγει ἡ μήτηρ τοῦ
 κυρίου τοῖς ἀποστόλοις· βάλετε θυμίαμα, ὅτι Χριστὸς ἔρχεται
 μετὰ στρατιᾶς ἀγγέλων· καὶ ἰδοὺ παραγίνεται Χριστὸς, καθή-
 μενος ἐπὶ θρόνου Χερουβίμ. καὶ πάντων ἡμῶν εὐχομένων ἐφάνη-
 σαν ἀναρίθμητα πλήθη ἀγγέλων, καὶ ὁ κύριος ἐπὶ Χερουβίμ ἐπι-
 βεβηκώς ἐν δυνάμει πολλῇ· καὶ ἰδοὺ φωτοφανίας πρόδοδος φοι-
 τῶσα ἐπὶ τὴν ἀγίαν παρθένον διὰ τῆς παρουσίας τοῦ μονογενοῦς
 αὐτῆς υἱοῦ, καὶ προσπεσοῦσαι προσεκύνησαν αὐτῷ πᾶσαι αἱ
 δυνάμεις τῶν οὐρανῶν. ³⁹ καὶ φωνήσας πρὸς τὴν μητέρα αὐτοῦ
 ὁ κύριος εἶπεν· Μαριάμ. καὶ ἀποκριθεῖσα εἶπεν· ἰδοὺ ἐγώ, κύριε.
 καὶ εἶπεν αὐτῇ ὁ κύριος· μὴ λυποῦ, ἀλλ' εὐφραινέσθω ἡ καρδία
 σου καὶ ἀγαλλιᾶσθω· εὗρες γὰρ χάριν θεωρῆσαι τὴν δόξαν τὴν
 δοθεῖσάν μοι παρὰ τοῦ πατρός μου. καὶ ἀναβλέψασα ἡ ἀγία τοῦ

παναγίας ἐνδόξου θεο. δεσποίνης ἡμῶν | BC ὄντων (C add δὲ) τῶν ἀποστ. ἐν
 ἱερ. εἶπ. αὐτοῖς | οἶδατε: A ἴδετε | ὅτι κυριακῆς (ita A, CD κυριακῆ) -- καὶ
 κυριακῆς (ita AC; D -κῆ) ἐτέχθη (D ἐδεῖχθη): B ὅτι ἐν κυριακῇ ἐτέχθη omis-
 sis reliquis | κυριακῆς tertio et quarto loco cum AC, quinto cum C (A -κῆ),
 B ἐν κυριακῇ et bis ἐν κυριακῆς, D κυριακῇ | D συνάντησιν | CD ab ἐλθεῖν
 priore ad alterum transiliunt | D om ἐκ τ. οὐρ. | B ἀναλ. τῆς ἀειπαρθένου μα-
 ρίας, C ἀναλ. τῆς παναγίας ἐνδ. καὶ ἀειπαρθ. μαρίας

³⁸ εἰς τὴν αὐτὴν (A ἀγίαν) κυρ.: D ταύτῃ τῇ κυριακῇ | χριστ. ἔρχ. cum
 A, BD? ἔρχ. ὁ χρ., C ὁ κύριός μου ἔρχ. | ἰδοὺ παραγίν. χρ. cum A: BCD πρὸς
 αὐτούς ὁ χρ. (D κύριος) | C om θρόνου | πάντων ἡμ. cum D: reliqui τῶν ἀπο-
 στόλων | πλήθη ἀγγ.: D add σὺν αὐτῷ et om καὶ ὁ κύρ. usque δυν. πολλῇ |
 D om ἰδοὺ | φωτοφανίας: ita omnes | παρθένον: B θεοτόκον | D om καὶ προσ-
 πεσ. usque τῶν οὐρ.

³⁹ μαριάμ: C μαρία | καὶ (D add αὐτῇ) ἀποκριθ. εἶπεν (D ἀπεκρίνατο):
 BC ἡ δὲ ἀπ. εἶπ. | D om ἡ καρδ. σου usque θεωρήσαι | χάριν (A add παρ'
 ἔμοι) θεωρήσαι (A θεωρήσον, C θεωρήσασα) | A om μου | B στόματι ἀνδρώ-

θεοῦ μήτηρ ἴδεν δόξαν ἐν αὐτῷ, ἣν στόμα ἀνθρώπου οὐκ ἔξον λαλῆσαι ἢ καταλαβεῖν· ὁ δὲ κύριος πρὸς αὐτὴν ἔμεινεν λέγων· ἰδοὺ ἀπὸ τοῦ νῦν ἔσται τὸ τίμίόν σου σῶμα μετατιθέμενον ἐν τῷ παραδείσῳ, ἡ δὲ ἀγία σου ψυχὴ ἐν τοῖς οὐρανοῖς ἐν τοῖς θησαυροῖς τοῦ πατρὸς μου ἐν ὑπερεχούσῃ φανότητι, ἔνθα εἰρήνη καὶ εὐφροσύνη ἁγίων ἀγγέλων καὶ ἐπέκεινα. ⁴⁰ ἀποκριθεῖσα δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν πρὸς αὐτόν· ἐπίβηθαι τὴν δεξιάν σου, κύριε, καὶ εὐλόγησόν με· καὶ ἀπλώσας ὁ κύριος τὴν ἄχραντον αὐτοῦ δεξιάν εὐλόγησεν αὐτήν. αὕτῃ δὲ κρατούσα τὴν ἄχραντον αὐτοῦ δεξιάν κατεφίλει λέγουσα· προσκυνῶ τὴν δεξιάν ταύτην τὴν δημιουργήσασα τὸν οὐρανὸν καὶ τὴν γῆν· καὶ παρακαλῶ τὸ πολυμήντην σου ὄνομα, Χριστέ ὁ θεός, ὁ βασιλεὺς τῶν αἰώνων, ὁ μονογενὴς τοῦ πατρὸς, πρόσδεξαι τὴν δούλην σου, ὁ καταξιώσας δι' ἐμοῦ τῆς ταπεινῆς τεχθῆναι εἰς τὸ σῶσαι τὸ γένος τῶν ἀνθρώπων διὰ τὴν ἄφραστον σου οἰκονομίαν· πάντα ἀνθρώπων ἐπικαλούμενον ἢ δεόμενον ἢ ὀνομάζοντα τὸ ὄνομα τῆς δούλης σου, χωρήγησον αὐτῷ τὴν βοήθειάν σου. ⁴¹ ταῦτα δὲ αὐτῆς λεγούσης προσελθόντες οἱ ἀπόστολοι πρὸς τοὺς πόδας αὐτῆς καὶ προσκυνήσαντες λέγουσιν· μήτηρ τοῦ κυρίου, ἔασον τῷ κόσμῳ εὐλογίαν, ὅτι ἀπέρχῃ ἀπ' αὐτοῦ. ἡ εὐλόγησας γὰρ αὐτὸν καὶ ἀνέστησας ἀποκλιότα, γεννήσασα τὸ φῶς τοῦ κόσμου. εὐξαμένη δὲ ἡ μήτηρ τοῦ κυρίου εἶπεν ἐν τῇ εὐχῇ αὐτῆς οὕτως· ὁ θεὸς ὁ διὰ τὴν πολλὴν σου ἀγαθότητα ἐκ τῶν οὐρανῶν ἀποστείλας τὸν μονογενῆ σου υἱὸν οἰκῆσαι ἐν τῷ ταπεινῷ μου σώματι,

πων | ἔμειν. λέγ. cum BC: AD εἶπεν (D post πρ. αὐτ.) | C ἔστω! C, μετα-
τηθέν sic! A ἐν παραδ. et εἰς οὐρανοῦς; B om ἀγία | BC om ἐν ὑπερεχούσῃ φαν. |
A σωφροσύνη | B om ἀγγ., D om ἀγί. ἀγγ. | καὶ (BD om) ἐπέκεινα: A ἐπε-
σκηνου

⁴⁰ κύριε: C om | τὴν ἄχρ. α. δεξιάν cum BC: AD διὰ τῆς ἀχράντου α.
δεξιᾶς | C ἡ εὐλόγησεν | τῆς ταπεινῆς cum BCD: A τῆς δούλης σου | εἰς: BC
διὰ | διὰ τὴν etc. cum BCD: A διὰ τῆς etc. ἄφραστ. (C ἄφατον) σ. οἰκ. (A
οἰκ. σ): D ἄκραν σου καὶ ἄφατον οἰκ | ἐπικαλ. ἢ (D καὶ) δεό. ἢ ὀνομάζ. cum
CD: A δεόμεν. καὶ ἐπικαλ., B ἐπικαλ. ἢ ὀνομάζ. | βοήθειαν: D εὐλογίαν

⁴¹ λέγουσιν cum ABC: D εἰπαμεν | μήτηρ (B in margine ἡ μήτηρ, D ὡς
μήτηρ) τ. (D om) κυρίου: C om | D σου εὐλογίαν | CD εὐλόγησας | C πάλιν
δὲ εὐξαμένη | C om ἐν τ. εὐχ. αὐτ. οὕτως | πολλήν: BCD om | CD ἀγαθό-
τητα (D -ταν) αὐτοῦ | B μονογενῆν | C αὐτοῦ υἱόν |

ὁ καταξιώσας τεθῆναι ἐξ ἑμοῦ τῆς ταπεινῆς, ἐλήσπον τὸν κόσμον καὶ πᾶσαν ψυχὴν ἐπικαλουμένην τὸ ὄνομά σου. ⁴² καὶ πάλιν εὐξαμένη εἶπεν· κύριε βασιλεῦ τῶν οὐρανῶν, υἱὲ τοῦ θεοῦ τοῦ ζῶντος, πρόσδεξαι πάντα ἄνθρωπον ἐπικαλουόμενον τὸ ὄνομά σου, ἵνα δοξασθῇ ἡ γέννησίς σου. καὶ πάλιν εὐξαμένη εἶπεν· κύριε Ἰησοῦ Χριστέ, ὁ πάντα δυνάμενος ἐν οὐρανῷ καὶ ἐπὶ γῆς, ταύτην τὴν παράκλησιν δυσωπῶ τὸ ὄνομά σου τὸ ἅγιον· ἐν ἐκάστῳ καιρῷ καὶ τόπῳ ὅπου γίνεται ἡ μνήμη τοῦ ὀνόματός μου, ἁγιάσον τὸν τόπον ἐκεῖνον, καὶ δόξασον τοὺς δοξάζοντάς σε διὰ τοῦ ἑμοῦ ὀνόματος, προσδεχόμενος τῶν τοιούτων πᾶσαν προσφορὰν καὶ πᾶσαν ἱκεσίαν καὶ πᾶσαν εὐχὴν. ⁴³ ταῦτα δὲ αὐτῆς εὐξαμένης ὁ κύριος πρὸς τὴν ἰδίαν μητέρα εἶπεν· εὐφραίνου καὶ ἀγαλλιάσθω ἡ καρδίᾳ σου· πᾶσα γὰρ χάρις καὶ πᾶσα δωρεὰ ἐδόθη σοι ἐκ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς καὶ μου τοῦ ἁγίου πνεύματος· πᾶσα ψυχὴ ἐπικαλουμένη τὸ ὄνομά σου οὐ μὴ κατασχυνηθῇ. ἀλλ' εὖρη ἔλθῃ καὶ παράκλησιν καὶ ἀντίληψιν καὶ παρησίαν καὶ ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι ἐνώπιον τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. ⁴⁴ στραφεὶς δὲ ὁ κύριος εἶπεν πρὸς τὸν Πέτρον· ἔφθασεν ὁ καιρὸς ἄρξαι τῆς ὑμνωδίας. τοῦ δὲ Πέτρου ἠρξαμένου τῆς ὑμνωδίας πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν ὑπήκουσαν τὸ ἀλληλούϊα. καὶ τότε τὸ πρόσωπον τῆς μητρὸς τοῦ κυρίου ὑπὲρ τὸ φῶς ἔλαμψεν, καὶ ἀναστᾶσα τῇ οἰκείᾳ χειρὶ ἐβλόγγησεν ἕκαστον τῶν ἀποστόλων, καὶ ἔδωκεν πάντες δόξαν τῷ θεῷ, καὶ τοῦ κυρίου ἀπλώσαντος τὰς ἀχράντους αὐτοῦ χεῖρας ἐδέξατο τὴν ἁγίαν καὶ ἄμωμον αὐτῆς ψυχὴν.

τῆς ταπεινῆς. BCD om | κόσμον: D add σου

⁴² κύριε (C χριστέ) βα. τ. οὐρ. (C ἀπάντων) - - ἄνθρωπ. (D τὸν) ἐπικ. τὸ ὄν. σου (D add τὸ ἅγιον) ἵνα δ. ἡ γένν. σου (C om ἵνα etc.): A haec om | ταύτ. τ. παρὰ κλ. cum BC: A πρόσδεξαι καὶ ταύτ. μου τὴν παράκλ., D καὶ ταύτ. τὴν παρ. πρόσδεξαι | ἐν: A om | ὅπου: D ἔνθα | γίνεται (C γένηται) ἡ (A om) μνήμη τοῦ (D add ἁγίου) | σε (D με) διὰ τοῦ ἑμοῦ (cum BC, D σου, A μοσ post ὀνόμ.) ὀνόμ. | τῶν τοιούτων cum BC, D τοῦ τοιούτου: A παρ' αὐτῶν | B ἱκετηρίαν | καὶ πᾶσαν (ita BC; A om) εὐχὴν: D om

⁴³ χάρις: B add καὶ πᾶσα δόξα | τὸ ὄν. σου: D σε | B κατασχυνηθή | A εὐρήση | C ἐν οὐρανοῖς

⁴⁴ BD ὑπήκουον (B ὑπήκων) | ἀναστᾶσα: C ἀνακαθήσασα | BC εὐλόγησεν | C ἕνα ἕκαστον | D ἔδωκαμεν | BD om ἀχράντους αὐτοῦ | τὴν ἁγίαν (C παναγ.) καὶ (B om ἁγ. καὶ) ἄμωμ. (C om καὶ ἄμωμ.)

⁴⁵ καὶ σὺν τῇ ἐξέδῳ τῆς ἀμώμου αὐτῆς ψυχῆς ἐπληρώθη εὐωδίας καὶ ἀφάρτου φωτός ὁ τόπος, καὶ ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ ἤκούετο λέγουσα· μακαρία σὺ ἐν γυναιξίν. καὶ δραμὼν ὁ Πέτρος καὶ γὼ Ἰωάννης καὶ Παῦλος καὶ Θωμᾶς περιεπτυσάμεθα τοὺς τιμίους αὐτῆς πόδας πρὸς τὸ ἁγιασθῆναι· οἱ δὲ δώδεκα ἀπόστολοι τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐπὶ κλίνῃς θέντες ἐβάστασαν.
⁴⁶ καὶ ἰδοὺ ἐν τῷ βαστάζειν αὐτὴν Ἑβραῖός τις ὀνόματι Ἰεφωνίας γενναῖος τῷ σώματι ὀρμήσας ἐπεχείρησεν κατὰ τῆς κλίνης, τῶν ἀποστόλων βασταζόντων, καὶ ἰδοὺ ἄγγελος κυρίου ἀοράτῳ δυνάμει μετὰ ξίφους πυρὸς ἐκ τῶν ὧμων αὐτοῦ τὰς δύο ἔκοψεν χεῖρας καὶ μετεώρους ὑπὸ τὸν αἶρα περὶ τὴν κλίνην ἀπετέλεσεν κρεμασθῆναι. ⁴⁷ τούτου δὲ τοῦ θαύματος γενομένου ἀνέκραξεν πᾶς ὁ λαὸς τῶν Ἰουδαίων τῶν θεωρησάντων ὅτι ὄντως ἀληθινὸς θεὸς ἐστὶν ὁ τεχθεὶς παρὰ σοῦ, θεοτόκε ἀειπάρθενα Μαρία. καὶ αὐτὸς δὲ ὁ Ἰεφωνίας, τοῦ Πέτρου κελεύσαντος αὐτῷ πρὸς τὸ δειχθῆναι τὰ θαυμάσια τοῦ θεοῦ, ἀναστὰς ὀπίσω τῆς κλίνης ἔκραξεν· ἁγία Μαρία ἡ γεννήσασα Χριστὸν τὸν θεόν, ἐλέησόν με. καὶ στραφεὶς ὁ Πέτρος εἶπεν πρὸς αὐτόν· ἐν τῷ ὀνόματι τοῦ τεχθέντος παρ' αὐτῆς κολληθήσονται αἱ χεῖρες αἱ ἀφαιρεθεῖσαι ἀπὸ σοῦ. καὶ παραχρῆμα τῷ λόγῳ τοῦ Πέτρου αἱ χεῖρες παρὰ τὴν κλίνην τῆς δεσποίνης κρεμάμεναι ἀναχωρήσασαι ἐκολλήθησαν τῇ

⁴⁵ σὺν τῇ cum AD: BC ἐν τῇ | ἀμώμου: B ἁγίας | B ὁ τόπ. ἐκεῖνος | ἤκούετο (A ante ἐκ): B om | C ἐκ τῶν οὐρανῶν | B σὺ εἰ ἐν | D δραμόντες | ὁ πέτρ. καὶ γὼ (B καὶ) ἰω. x. παῦλ. x. θωμ. (B x. θω. x. πα.) cum BC: D ὁ πέ. καὶ θωμ. καὶ γὼ καὶ οἱ λοιποὶ ἀπόστολοι, A ὁ πέ. μετὰ τῶν λοιπῶν ἀποστ. | περιεπτυσάμεθα cum CD: AB -ξαντο | D om πρ. τὸ ἀγ. | οἱ δὲ δώ. ἀπ. - - ἐβάστασαν cum BC: A καὶ θέντες ἐπὶ κλίνης οἱ δώ. ἀπ. τὸ τίμιον αὐτῆς σώ. ἐβ., D καὶ αὐτοὶ ἡμεῖς οἱ δώδ. τὸ τίμ. - - ἐβαστάσαμεν

⁴⁶ αὐτὴν cum BC: A αὐτούς. D ἡμᾶς | Ἰεφωνίας cum AE: D Ἰωφωνίας, BC Ἰωφωνίας | γενν. τῷ σώ. cum AD: BC om | ἀορ. δυν. cum BCD: A om | μετεώρους cum A: C om, D ἄρας (pergit ἐπὶ τὸν αἶρ.), B βέμβας (τὰς δύο. ἐγκόψας χεῖρ. βέμβας ὑπὸ αἶρα etc.)

⁴⁷ B ἔκραξεν | παρὰ (C ἐκ) σοῦ - - μαρία: B nil nisi ἐξ αὐτῆς | Ἰεφωνίας (ut ante; A om ἐ): B Ἰωφωνίας, CD Ἰωφωνίας | τοῦ θεοῦ cum CD: AB om | BD ἔκραξεν | θεόν (D ἀληθινόν θε.) cum BCD: A σωτήρα | παρ' cum AD: BC ἐξ | A κολληθήσων | αἱ (C σου αἱ) ἀφαιρ. ἀπὸ (A παρὰ) σοῦ: B nil nisi σου | παρὰ (Mon^a αἱ παρὰ) τ. κλίνην: Mon^b παρ. τῇ κλίνῃ, D ἀπὸ τῆς

Ἰεφωνία· καὶ ἐπίστευσεν καὶ αὐτὸς καὶ ἐδόξασεν Χριστὸν τὸν θεὸν τὸν τεχθέντα ἐξ αὐτῆς.

⁴⁸Τούτου δὲ γενομένου τοῦ θαύματος ἐβάστασαν οἱ ἀπόστολοι τὴν κλίνην καὶ κατέθεντο τὸ τίμιον καὶ ἅγιον αὐτῆς σῶμα ἐν Γεθσημανῇ ἐν μηνμαίῳ καινῷ. καὶ ἰδοὺ μύρον εὐωδίας ἐξήρχετο ἐκ τοῦ ἁγίου μηνήματος τῆς δεσποίνης ἡμῶν θεοτόκου· καὶ ἕως τριῶν ἡμερῶν ἀοράτων ἀγγέλων φωναὶ ἠκούοντο δοξαζόντων τὸν ἐξ αὐτῆς τεχθέντα Χριστὸν τὸν θεὸν ἡμῶν. καὶ πληρουμένης τῆς τρίτης ἡμέρας οὐκέτι ἠκούοντο αἱ φωναί, καὶ λοιπὸν ἐκείθεν πάντες ἔγνωσαν ὅτι μετετέθη τὸ ἄμωμον καὶ τίμιον αὐτῆς σῶμα ἐν παραδείσῳ.

⁴⁹Τούτου δὲ μετατεθέντος ἰδοὺ θεωροῦμεν τὴν Ἐλισάβετ τὴν μητέρα τοῦ ἁγίου Ἰωάννου τοῦ βαπτιστοῦ καὶ Ἄνναν τὴν μητέρα τῆς δεσποίνης καὶ Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ καὶ τὸν Δαυὶδ ψάλλοντα τὸ ἀλληλουῖα καὶ πάντας τοὺς χοροὺς τῶν ἁγίων προσκυνούντας τὸ τίμιον λείψανον τῆς μητρὸς τοῦ κυρίου, καὶ τόπον φωτοειδῆ, οὗ τοῦ φωτὸς ἐκείνου οὐδὲν λαμπρότερον· καὶ πλήθος εὐωδίας τοῦ τόπου ἐκείνου, ἔνθα μετετέθη τὸ τίμιον

κλίνης | Ἰεφωνία (B Ἰωφονία, C Mon^b Ἰωφονία, D Mon^a Ἰοφωνία): D add εἰς τὸν τόπον αὐτῶν | Mon^a om τὸν θεόν, Mon^b om χριστ. | ἐξ αὐτῆς cum BC Mon^a et b: AD παρ' αὐτ.

⁴⁸ ἐβάστασαν οἱ ἀπόστ. usque ἐν παραδείσῳ ex C edidimus. Satis differunt ABD (item E): ἐν τῷ ἐξέρχεσθαι τοὺς ἀποστόλους ἐκ τῆς πόλεως ἱεροσολύμων βαστάζοντες (E Mon^b -ντας) τὴν κλίνην ἅφνω δώδεκα νεφέλαι φωτὸς (D om) ἀφῆρπασαν (ita AE; D ἤρπασαν, B ἐπήραν, Mon^a et b ἀπήραν) τοὺς ἀποστόλους (D ἡμᾶς pro τ. ἀπ.) σὺν τῷ σώματι τῆς δεσποίνης ἡμῶν, καὶ (BD om) ἐν τῷ παραδείσῳ μετατέτηκαν (sic A; Mon^b μεταθέντες ἐν τ. πα. et D μετασήσαντες ἐν τ. παρ., B μετατήσαντων ἐ τ. παρ.). Consentiant etiam Mon^a et b.

⁴⁹ Τούτου usque ad finem sectionis 50 ad scripturam codicum ACDE recensuimus. B eorum loco tantum haec habet: καὶ ἐδοξάσαμεν πάντες τὸν θεόν· ὃς ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. | μετατεθέντος: C add ἐκ πνεύματος ἁγίου | ἰδοὺ: C om | θεωροῦμεν: A add ἐν τῷ παραδείσῳ | τὴν (cum CE; AD Mon^b om) ἐλισ. τ. μητ. (E μητέραν) τ. ἁγί. (C om τ. ἁγ.) Ἰω. τοῦ βα. (E Mon^b om τ. βα.) κ. ἁν. τ. μητ. (DE μητέραν) τῆς δεσπ. (cum AD; CE Mon^b αὐτῆς pro τ. δε.) -- καὶ τῶν (DE om) δα. ψάλλοντα (Mon^b -ντας, E -ντες sic) -- χοροὺς τῶν ἁγί. (D Mon^b om τ. ἁγί., A habet τῶν προφητῶν καὶ ἁγί.) πρ. τ. τιμ. λείψ. (D post κυρίου) τῆς (D τῆς ἁγίας μαρίας τῆς) μητρ. τ. κυρ. (E om τῆς μη. τ. κυρ.) καὶ (C add ἵδμεν) τό. φω. οὗ τοῦ φω. ἐκ. (sic D; ACE οὗ τὸ φῶς, Mon^b om τοῦ φω. ἐκ.) οὐδ. λα. κ. πλ. εὐωδ. (C add ἀνεπέμπετο ἐκ) τοῦ τόπ. ἐκ. (D Mon^b ἐν αὐτῷ pro τ. τό. ἐκ.) ἐνθα (E add ὡς εἰρηται) μετετέτη (C ὁ σωτήρ μετέθηκεν) τὸ τιμ. κ. ἁγ. (C om κ. ἁγ.) αὐτῆς

καὶ ἅγιον αὐτῆς σῶμα ἐν τῷ παραδείσῳ· καὶ μέλος δὲ ὑμνού-
των τὸν ἐξ αὐτῆς τεχθέντα. ὃ παρθένοις καὶ μένοις δίδεται τὸ
τοιούτον γλυκὺ μέλος ἀκούειν, οὗ κόρος οὐκ ἔστιν. ⁵⁰ ἡμεῖς οὖν
οἱ ἀπόστολοι θεωρήσαντες τὴν ἄφω τοῦ ἁγίου αὐτῆς σώματος
τιμίαν μετάθεσιν ἐδοξάσαμεν τὸν θεὸν τὸν δειξάντα ἡμῖν τὰ θαυ-
μάσια αὐτοῦ ἐπὶ τῇ ἀναλύσει τῆς μητρὸς τοῦ κυρίου ἡμῶν Ἰη-
σοῦ Χριστοῦ· ἧς εὐχαῖς καὶ προσβαίαις ἀξιωθῶμεν πάντες ὑπὸ
τὴν αὐτῆς σκέπην καὶ ἀντίληψιν καὶ προσπασίαν τυχεῖν καὶ ἐν
τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι, δοξάζοντες ἐν παντὶ καιρῷ
καὶ τότῳ τὸν μονογενῆ αὐτῆς υἱὸν ἅμα τῷ πατρὶ καὶ τῷ ἁγίῳ
πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

(E post τ(ιμ) - - ὑμνούωντων (C add ἀγγέλων) - - τεχθέντα (C add χριστὸν τὸν
θεὸν ἡμῶν) | ὃ (E om) παρθ. κ. μένοις (E παρθένοις καὶ μένοις) δίδεται (cum
D; E δέδοται) - - ἀκούειν: A (corrupte) οὗ μέλος παρθένων καὶ μένων δέδοται
τὸ τοιούτον μέλος ἀκούειν. C plane om. Mon^b om omnia ab ἐντα usque οὐκ
ἔστιν.

⁵⁰ ἡμεῖς etc. cum D: ACE Mon^b οἱ δὲ ἅγιοι ἀπόστ. | ἄφω: C add ἐκ
τοῦ μνήματος | Mon^b om τοῦ ἁγίου et σώματος | D τοῦ τιμίου καὶ ἁγίου | με-
τάθεσιν: E μετάστασιν | ἐδοξάσαμεν cum ACD: E ἐδόξασαν, Mon^b ἔδωκαν δό-
ξαν, pergens τῷ θεῷ τῷ δειξάντι· ἡμῖν. E αὐτοῖς | αὐτοῦ: C ταῦτα; ἐπὶ
τῇ ἀναλ. cum AC: E ἐπὶ τὴν ἀνάλυσιν, D καὶ τὴν ἀνάλ. | τοῦ (D αὐτοῦ τοῦ)
κυρ. (E add καὶ θεοῦ, item A καὶ θεοῦ καὶ σωτήρος) ἡμ. ἰησ. χρι. (cum AD;
CE Mon^b om ἰησ. χρ.) | ὑπὸ τὴν - - τυχεῖν (ita C, E om; A εἶναι post μέλ-
λοντι): D εὐρεῖν ἔλεος καὶ ἄφεσιν ἁμαρτιῶν παρὰ τοῦ κυρίου ἡμῶν ἰησοῦ χρι-
στοῦ. Mon^b pro ἀξιωθῶμεν usque τῷ ἁγίῳ πνεύματι nil nisi στηριχθεῖμεν δο-
ξάζοντες πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα | δοξάζοντες (C ἵνα δοξάζωμεν) - -
μονογενῆ (cum AE; C -γενῇ) αὐτ. υἱόν: D nil nisi δοξ. αὐτόν | C παναγίῳ!
εἰς: E praesent nῦν καὶ ἀεὶ καὶ | ἀμήν cum CDE: A om

VI. TRANSITUS MARIAE. A.

DE TRANSITU BEATAE MARIAE VIRGINIS.*

¹In tempore illo antequam dominus ad passionem veniret, et inter multa verba, quae mater filio inquisivit, de suo transitu interrogare coepit eum tali affamine: O carissime fili, precor sanctitatem tuam ut, quando anima mea de corpore exierit, tertio die ante facias me scire, et tu, dilecte fili, cum tuis angelis eam suscipe. ²Tum suscepit deprecationem dilectae matris dixitque ei: O aula et templum dei vivi, o puerpèra benedicta, o regina omnium sanctorum et benedicta super omnes feminas; antequam me portares in tuo utero, semper custodivi te et cibare feci te cotidie meo angelico cibo, ut nosti: quomodo te deseram, postquam tu me portasti et nutriti, fugiendo in Egyptum detulisti et multas angustias pro me sustinuisti? Ecce scias quia angeli mei semper custodierunt te et custodient usque ad transitum tuum. Sed post-

* titulum hunc A praebet; C: *Transitus beatae Mariae virginis*; B: *De assumptione beatae Mariae virginis*.

¹ dominus ex BC; A: deus | et inter: ita et A et B | O: A om. C: *Tempore illo quo dominus ad passionem suam venire debebat, inter multa verba de quibus eius gloriosa mater ipsum cotidie deprecabatur - - coepit eum rogare tunc tali modo - - de hoc seculo migrare debuerit, eam cum tuis angelis suscipere debeas et omnes apostolos transitu meo facias interesse.*

² suscepit: B add deus | aula: B add sancta | sanctorum: ita certe C, nec aliter, ut suspicor, AB. Pro compendii vero similitudine facile confunduntur *seculorum* et *sanctorum*. | meo angelico cibo: B cibo angelorum meorum | B om fin

quam sustinuerō passionem propter homines, sicut scriptum est, et in die tertio resurrexero et post XL dies in celum ascendero, cum videris me cum angelis et archangelis, cum sanctis et cum virginibus et cum meis discipulis ad te venientem, scito pro certo quod anima tua separabitur a corpore et in celum eam deferam, ubi nunquam penitus tribulationem vel angustiam habebit. ³Tunc illa luetificata et glorificata est et osculata gēua filii sui, et Benedixit creatorem celi et terrae, qui tale donum dedit ei per Ihesum Christum filium eius.

⁴Secundo igitur anno post ascensionem domini nostri Ihesu Christi beatissima virgo Maria diebus ac noctibus semper in oratione assistebat. Tertia vero die antequam obiret, venit ad eam angelus domini salutavitque eam dicens: Ave Maria, gratia plena, dominus tecum. Illa autem respondit dicens: Deo gratias. Iterum dixit ei: Accipe hanc palmam quam tibi promisit dominus. Illa vero cum magno gaudio gratias deo referens accepit pal-

giendo in Eg. detulisti | cum videris: B videbis | scito: B scias. C: Dixit ad eam dominus: O aula templi dei vivi. Atque iterum dixit: O puella benedicta, o regina omnium sanctorum, o domina super omnes mulieres exaltata atque benedicta, antequam me in utero portares, semper te custodivi, cibo angelorum, ut nosti, per meum angelum te cotidie cibare feci: quomodo te deseram, postquam me portasti et nutriti atque fugisti, et propterea multotiens pro me multas angustias sustinuisti? Ecce scias quod sicut angelus meus usque nunc te custodivit et semper servivit, ita et de cetero semper custodiet atque serviet usque ad tuum transitum. Sed -- scriptum est, die tertia resurgam et -- in celo ascendam. Cum autem videris angelum meum Gabrielem ad te venire cum palma quam tibi de celo mittam, scias me proximo ad te esse venturum cum meis discip. atque ang. et arch. atque virg., et ipsemet angelus Gabriel bene docebit te quoniam anima tua separabitur a corpore; et tunc animam tuam et corpus tuum cum omni choro angelorum, archangelorum, patriarcharum atque virginum in celis deferam, in quibus neque tribulatio neque angustia aliqua habetur.

³ C: Tunc illa osculans gēua filii sui benedixit creatorem -- sibi concessit -- eius.

⁴ Illa vero cum usque de manu angeli ex C adsumpsimus. C: Ipsa vero beatissima virgo Maria et ante passionem filii sui et inter ipsam passionem et post ipsam resurrectionem atque ascensionem diebus et noctibus semper in orationibus astitit. Tertia vero antequam gloriosa virgo Maria de hoc seculo migrare deberet, ecce angelus Gabriel venit ad eam deferens in dextera manu palmam (codex deferente et palma). Et salutavit eam dicens -- dixit ad eam angelus: Accipe -- quam tibi

nam sibi missam de manu angeli. Dixit ei angelus domini: Post triduum erit assumptio tua. Illa autem: Deo gratias, respondit.

⁵Tunc vocavit Ioseph de Arimathia civitate et alios discipulos domini, quibus congregatis et propinquis et notis, nuntiavit transitum suum omnibus illic astantibus. Tunc beata Maria lavit se et induit se sicut regina, et expectabat adventum filii sui, sicut promiserat ei. Et rogavit omnes propinquos ut eam custodirent et solatium ei facerent. Habebat autem secum tres virgines, Sepphoram, Abigeam et Zaël; discipuli vero domini nostri Ihesu Christi iam dispersi erant per universum mundum ad populum dei praedicandum.

⁶Tunc hora tertia facta sunt tonitrua magna et pluvia et coruscationes et tribulatio et terrae motus, dum staret regina Maria in thalamo suo. Iohannes evangelista et apostolus de Epheso subito ductus est et intravit thalamum beatæ Mariæ, salutavitque eam dixitque ei: Ave Maria, gratia plena, dominus tecum. Illa vero: Deo gratias, respondit, et elevans se osculata est sanctum Iohannem.

dominus meus, filius tuus. per me de celo transmisit. Illa vero - ei angelus: Post - ascensio tua. Illa autem gratias magnas cepit referre deo talibus dictis: Magnificat anima mea dominum et exultavit spiritus meus in deo salutari meo.

⁵ lavit se et induit se: ita B. item C; A levavit se | B Sephora, Abigea, Zaeh. C: Tunc Ioseph ab Arimathia civitate, qui ipsam gloriosam virginem Mariam die ac nocte semper in domo serviebat et custodiebat, omnibus suis notis ac propinquis et parentibus et omnibus astantibus transitum beatæ virginis Mariæ denuntiavit. Tunc beata Maria corpus suum lavit et induit se. et cum gaudio magno expectabat - ipse promiserat. Et rogabat omni. pr. suos - sibi facerent. Ipsa vero beata Maria habebat secum - scilicet Seph. Abiceam et Zabel. quæ eam die ac nocte cum magna reverentia serviebant et custodiebant.

⁶ B om et coruscationes usque motus. C: Tunc hora tertia secundi diei, postquam angelus cum palma venit ad eam, facta sunt tonitrua et coruscationes et pluvia et magna tribulatio - Et dum ipsa regina staret in oratione in suo thalamo. recedente pluvia, ecce Joh. apost. intravit in suum thalamum salutavitque eam dicens - - - et respondit: Deo gr. Et ascendens osculata est - ei: O fili cariss. - me dereliquisti et - non observasti nec attendisti, scilicet ut - ipse praecepit tibi dum pendebat in cruce pro salute hominum - flexo cum lacrimis veniam postulare cepit - - peperit ei dando (additum est sibi) suam benedictionem. Iterum osculata est eum.

Dixitque ei beata Maria: O carissime fili, cur tanto tempore me dimisisti et praecepta tui magistri non attendisti, ut me custodires, sicut praecepit tibi dum in cruce penderet? Ille autem genu flexo veniam rogabat. Tunc beata Maria benedixit eum et iterum osculata est eum.⁷ Et dum voluisset interrogare unde veniret vel pro qua causa Hierosolymam venisset, ecce omnes discipuli domini ad ostiâ thalami beatæ Mariæ, excepto Thoma qui dicitur Didymus, nube ducti sunt. Stantes intraverunt salutaveruntque reginam talibus dictis et adoraverunt eam: Ave Maria, gratia plena, dominus tecum. Illa vero sollicita cito surgens et inclinans se, osculans eos gratias deo retulit. ⁸Haec sunt nomina discipulorum domini qui in nube illuc advecti sunt: Iohannes evangelista et Iacobus frater eius, Petrus et Paulus, Andreas, Philippus, Lucas, Barnabas, Bartholomaeus et Matthaeus, Matthias qui dicitur Iustus, Simon Chananaeus, Iudas et frater eius, Nicodemus et Maximianus, alii multi, qui numerari non possunt. ⁹Tunc beata Maria dixit fratribus suis: Quid est hoc quod omnes Hierosolymam venistis? Respondens Petrus dixit ei: Nobis necessarium fuit hoc a te quaerere; tu autem interrogas nos? Certe, ut puto, nullus de nobis scit cur huc tanta velocitate venimus hodie. Fui

⁷ C: Et cum voluit -- venisti -- venisti -- stantes ante ostium be. Ma. virginis -- Didymus. Et insimul ad eam intraverunt et adoraverunt eam atque cum magna reverentia salutaverunt eam dicentes -- Illa vero, ut solita erat, deo gratias dixit.

⁸ Paulus: B om | Matthaeus (cod. matheus): B add *puplicanus* | B om Matthias (cod. mathias) qui di. Iu. | et frater eius: ita C, nec aliter ut videtur AB, in quibus et marcus legi suspicatus eram | B Mazim. et pro et Mazim. | C: Haec -- qui fuerunt adducti: Ioh. evang. Petr. Andr. Iac. Zebedei, Paul. Luc. Bartho. Barn. Math. publicanus, Sim. Chana. Iud. et frater eius, Nichod. Ma. et alii mu. quos nominare non possumus.

⁹ C: Tunc -- suis: Videte hoc; quid ita vos omnes Hierusalem venistis -- O regina, certe nobis est necesse inquirere a te hoc quod a nobis inquiris, quia, ut firmius credo, non est aliquis ex nobis qui sciat qua de causa Hierusalem venimus; quia hodie fui Antiochiae et cum tanta velocitate huc veni et ductus sum, quia etiam interim aliquid nec dicere nec cogitare potui. Similiter et omnes manifeste dixerunt de quo loco sive de qua regione adducti fuerant. Tunc unusquisque eorum haec audiens valde cepit mirari.

Antiochiae; modo vero sum hic. Dixerunt omnes manifeste locum ubi fuerant illo die. Qui ammirati sunt universi, quod ibi aderant, haec audientes. ¹⁰ Dixit eis beata Maria: Ego filium meum rogavi, antequam sustineret passionem, ut ipse et vos essetis ad obitum meum: et annuit mihi hoc donum. Unde sciatis quod die crastina erit transitus meus. Vigilate et orate mecum, ut, quando venerit dominus ad animam meam suscipiendam, vigilantes vos inveniat. Tunc omnes promiserunt se vigilare. Et vigilaverunt et adoraverunt per totam noctem cum psalmodiis et canticis cum magnis luminariis.

¹¹ Adveniente die dominica hora tertia, sicut spiritus sanctus descendit super apostolos in nube, ita descendit Christus cum multitudine angelorum et accepit animam suae matris dilectae. Nam talis illustratio fuit et odor suavitatis et angeli cantantes cantica canticorum, ubi dicit dominus: Sicut lilium inter spinas, sic amica mea inter filias, quod omnes qui aderant ibi ceciderunt in facies suas, sicut ceciderunt apostoli quando Christus transfiguravit se coram eis in monte Thabor, et per integram horam et dimidiam nullus exurgere potuit. ¹² Sed recedente lumine simulque cum ipso lumine assumpta est in celum anima beatae Mariae virginis cum psalmodiis, hymnis et canticis

¹⁰ C: Dixit iterum regina ad eos: Ego dominum et fil. meum (h. l. plura desunt) quia hodie anima mea separabitur a corpore. Et ostendit eis palmam quam dominus per angelum suum sibi miserat de celo, dicitque eis: Vigilate - - ut cum venerit filius meus et dominus meus, vigilantes vos mecum inveniat. Tunc unusquisque ipsorum promisit - - canticis spiritualibus.

¹¹ quod omnes: B et omnes | A qui ibi aderant ibi | quando Christus usque exurgere (A se erigere) potuit: haec B praebet; A plerumque male om. C: Veniente hora tertia ipsius diei centi sp. sa. apparuit in nube suis discipulis, scilicet Petro, Iacobo et Iohanni, quando transfiguratus est, ita et tunc apparuit atque descendit Chr. cum - - dilect. matr. Et tunc omnis terra tremuit; facta fuit illustratio et claritas adventus Christi cum odore suavitatis, quod unusquisque eorum ibi astantium ceciderit in facies suas; quando dominus transfiguratus est coram eis, audiebant canticum angelicum cantare: Sicut lilium inter spinas, sic amica mea inter filias, et . . . (decem fere litterae) una hora et dimidia prae nimia claritate, et nullus ipsorum se erigere potuit. Sic singula, sed vix recte.

¹² simulque: B simul | virginis cum ps. hy. et canticis (cod. cantica) cant. .:

canticorum. Et ascendente nube omnis terra contremuit, et in uno momento obitum sanctae Mariae omnes Hierosymitani aperte viderunt.

¹³ Et illa eadem hora introivit Satanas in illos et coeperunt cogitare quid de corpore eius facerent. Et acceperunt arma ut corpus eius arderent et apostolos interficerent, quia de ea exierant dispersiones Israel, propter peccata eorum et congregationem gentium. Sed caecitate percussi sunt, percutientes capita sua per parietes et percutientes se invicem. ¹⁴ Tunc apostoli tanta claritate perterriti, levantes se cum psalmodio corpus sanctum de monte Sion ferebant in valle Iosaphat. Sed venientes media via, ecce quidam Iudaeus, Ruben nomine, sanctum volens feretrum in terra iactare cum corpore bea-

haec om B | ascendente nube ex B; A discedente lumine | omnis terra contr. etc.: B omnes contremuerunt et uno momento obijt virgo Maria et omnes Hier. aperte vid. C: Sed recedente simul cum - - est ipsa anima be. Ma. virginis in celum cum psalm. et canticis spiritualibus. (Nil praeterea.)

¹³ de ea (cf. etiam C): B de eis | congregationem: ita scriptum est; nimirum verba propter pecc. eorum et congr. gent. auctor libelli addidit ut commentaretur quod de dispersione Isr. dictum erat, | se invicem: B add et mortui sunt. C: Tunc iterum introivit sathanas in populo Iudaeorum et ceperunt - - facerent, quia, ut ipsi dicebant, de ipsa exiit dissensio Iudaeorum: propterea volebant eius sanctissimum corpus destruere atque comburere. Tunc ceperunt facere incantationes quam plurimas, et insimul se convenire et taliter facere volebant ut memoria beatae Mariae virginis non haberetur in terra. Et acceptis armis credebant se facere insultum in discipulos domini et per vim capere corpus gloriosae virginis Mariae, quia ipsum penitus volebant delere atque comburere. Et divino iudicio ac divina vindicta, statim ut ceperunt iter ad faciendum hoc quod cogitaverant, in ipso momento ceperunt se invicem cum ipsis armis percutere atque occidere; et tanquam furiosi et maligni percutiebant capita per muros et parietes, et super ipsos versare eorum rabies (extrema corrupta).

¹⁴ apostoli ex B (et C); A enim | perterriti etc.: B illuminati levaverunt corpus beatae Mariae virginis cum psalmodia de mo. Si. et fereb. | in valle: ita A, similiterque infra (scripturam B codicis non adnotavi) | B Iosapha (sed post etiam Iosaphat habet). C: Tunc ap. pert. tant. clar. levantes [se?] cum magna fiducia et cum magno honore atque gaudio, cum psalmodiis, hymnis et canticis spiritualibus ceperunt portare sanctissimum corp. de monte Sion in vallem Iosaphat. Et dum venissent circa mediam viam itineris quod ceperant, ecce quid. Iud. scribe venit de tribu Dan, nomine Ruben, qui volebat et cogitabat sanctissimum corpus in terra iacere. Sed (sic) divino dei iudicio, dum ipse Iudaeus porrigeret manus versus corpus sanctae dei genitricis Mariae, illi cito manus eius usque ad cubitum aruerunt, et nullo modo valebat ad se trahere.

tae Mariae. Sed manus eius aruerunt usque ad cubitum; nolendo volendo usque in valle Josaphat descendit plorans et lugens, quia manus eius erant erectae ad ffertrum, et non valebat manus suas ad se retrahere. ¹⁵ Et coepit rogare apostolos ut per orationem eorum saluaretur et Christianus efficeretur. Tunc apostoli flectentes genua rogaverunt dominum ut eum solveret. Quo sanato eadem hora, gratias referens deo et osculans pedes reginae omnium sanctorum et apostolorum, in ipso loco baptizatus est, et coepit praedicare nomen dei nostri Iesu Christi.

¹⁶ Tunc apostoli cum magno honore posuerunt corpus in monumento, flendo et canendo praeg nimio amore et dulcedine. Et subito circumfulsit eos lux de celo, et cadentes in terram, corpus sanctum ab angelis in celum est assumptum.

¹⁷ Tunc beatissimus Thomas subito ductus est ad montem oliveti et vidit beatissimum corpus petere celum, coepitque clamare et dicere: O mater sancta, mater benedicta, mater immaculata, si inveni gratiam modo, quia video te, laetifica servum tuum per tuam misericordiam, quia ad celum pergis. Tunc zona, qua apostoli corpus

¹⁵ *solveret*: ita (non *salvaret*) A, nec aliter C | *sanato*: ita scriptum esse videtur, et confirmatur C codicis scriptura C: *Tunc ille cepit rog. sanctos app. dei et eis firmiter promittere quia, si per orationem eorum saluaretur, absque mora efficeretur Christianus. Tunc omnes app. -- reginam ut eum solveret. Et sanatus est eadem hora, et cepit cum magno gaudio osculari pedes virginis et pedes omnium apostolorum, et statim in illo loco baptizatus est. Deinde cepit praed. nom. domini no. I. Chr.*

¹⁶ C: *Amplius autem portaverunt sanctissimum corpus in valle Josaphat, et ibi ipsum collocaverunt cum omni honore, flendo -- et cadens (?) in terra sanct. corp. assumpt. est.*

¹⁷ *coepitque cl. et dic. O mater* ex B sunt; A *clamare coepit* (videtur antea inter et vidit excidisse ut) circa eam: *Mater* | *quia video te* ex B; A *te vidente* (videndi?) | *quia ad celum pergis* ex B; A *ascendentem*. C: *Tunc beatus Thomas cum ascenderet in montem oliveti, vidit corpus sanctae dei genitricis celum petere; cepit clamare flendo voce magna: Mater sancta, ma. imma. ma. bened. venio te videre; quomodo me dimittis, quia video te in celum ascendere? Per tuam sanctam miseric. sanctifica me filium tuum. Tunc illa gloriosa virgo Maria exaudivit*

sanctissimum praecinxerant, beato Thomae de celo iactata est. Quam accipiens et osculans eam ac deo gratias referens venit iterum in valle Iosaphat. ¹⁸Invenit omnes apostolos et aliam turbam magnam ibi pectora sua percutientes prae claritate quam viderant. Qui videntes se invicem et osculati, beatus Petrus dixit ad eum: Vere semper durus et incredulus fuisti, quia pro incredulitate tua non placuit deo ut esses nobiscum ad sepeliendam matrem salvatoris. Ille vero percutiens pectus suum dixit: Scio autem et firmiter credo quia malus homo et incredulus semper fui; veniam igitur peto ab omnibus vobis de duritia et incredulitate mea. Et omnes oraverunt pro eo. ¹⁹Tunc dixit beatus Thomas: Ubi posuistis corpus eius? Qui digito sepulcrum monstraverunt. Ille vero dixit: Non est ibi corpus quod dicitur sanctissimum. Tunc ait beatus Petrus ad eum: Iam alia vice resurrectionem nostri magistri et domini credere noluisti nobis, nisi digitis tuis palpares et videres; quomodo credes nobis ut corpus sanctum hic esset? Adhuc ille affirmat dicens: Non est hic. Tunc quasi irati ad sepulcrum accesserunt, quod in petra erat cavatum novum, tuleruntque lapidem; corpus

eum et misit sibi de celo zonam de qua sancti app. praecinxerant eam. Quam acc. et obsc. et magnas grat. deo referens venit in valle Io.

¹⁸ quia malus homo etc.: B quia malus sum et durus et incredulus et semper etc. | igitur ex B; A om. C: Ibi invenit omn. app. et illam turb. magn. percutientes corpora sua prae nimia clar. qu. vid. Et videntes beatum Thomam cum gaudio osculati sunt eum, dixitque ad eum be. Pe. - - et quia incredulitas tua non placuit deo, ideo nobiscum non fuisti ad sep. matr. domini salvatoris. Ille vero percutiebat pe. su. et dicebat: Vere scio et - - malus sum et incr. Veniam peto deo et vnae sanctae matri et omnib. vob. propter incredulitatem meam. Et om. statim ceperunt orare pro eo.

¹⁹ C: Tunc bea. Th. dix. eis - - corp. sanctae virginis Mariae? Qui cum digitis demonstrabant eius sepulcr. - - est hic illud quod dicitis nec quod esse creditis. Respondit ei be. Pa.: Alia vice resu. dom. nostri Ihe. Chr. cred. no. nisi dig. tu. plagas eius tetigisses et oculis tuis eum vidiasses. Quomodo nunc credere poteris quod sanctiss. corp. hic sepultum fuisset. Adhuc ipse magis affirmabat e. dicendo - - Tunc illi qu. ir. cucurrerunt ad monumentum sanctae dei genitricis et sustulerunt lapidem qui superpositus fuerat suo sancto et glorioso sancto no. mem. ento. Et respicientes in monumentum, et (sic) nihil viderunt nisi solummodo lapidem qui erat

vero non invenerunt, nescientes quid dicerent, quia victi erant sermonibus Thomae. ²⁰ Deinde beatus Thomas referebat eis quomodo missam cantabat in India; indutus adhuc erat vestimenta sacerdotalia. Verbum dei ille nesciens in monte oliveti ductus erat et vidit sanctissimum corpus beatæ Mariæ in celum ascendere, et oravit eam ut benedictionem ei daret. Exaudivit deprecationem illius et iactavit illi zonam suam, qua præcincta erat. Et ostendit illam zonam cunctis. ²¹ Videntes autem apostoli cingulum quod illi præcinxerant, glorificantes deum veniam petierunt omnes beato Thomae propter benedictionem, quam dedit illi beata Maria et propterea quod vidit corpus sanctissimum celos ascendere. Et benedixit eos beatus Thomas et dixit: Ecce quam bonum et quam iucundum habitare fratres in unum.

²² Et nube qua ibi advecti sunt, eadem nubes revexit unumquemque in locum suum, sicut Philippus quando baptizavit eunuchum, sicut legitur in actibus apostolo-

plenus manna; quoniam illud monumentum abscissum erat de petra. Propterea quia inveniabant sanctum monumentum vacuum, (sequitur non manna?) interrogabant quid dicere deberent beato Thomae.

²⁰ C: Postquam vero be. Thom. vidit eos stupentes, exultantes et nescientes quid de sepulto corpore dicerent, eis taliter blande loqui cepit: Fratres mei et domini mei, audite. Hodie cantari missam in Indiam (sic) et adhuc sum indutus veste sacerdotali sicut ibi fui. Nescio qualiter huc veni vel adductus sum; sed statim dum incepit ascendere (videtur nonnihil desiderari), et rogavi eam ut benedictionem mihi daret. Tunc ipsa exaudivit me et meam audivit deprecationem. Unde ipsa regina et domina mea statim misit ad me zonam suam, quam (sic) præcincta erat. Et ostendit eis. | verbum: ita A, non verbo

²¹ C: Videntes app. cingulum quo præcinxerant sanctissimum corpus virginis Mariæ, glorificaverunt deum et veniam -- beati Thomae de hoc quod ei dixerant, et quia ipse gloriosus apostolus meruerat [videre] sanctissimum corp. celos ascendere et etiam cingulum acceperat sanctæ dei genitricis sibi per angelum de celo missum. Et rogabant omnes ibi adstantes apostolum ut veniam eis daret et benedictionem. Tunc be. Thom. cepit flere et cum magno gaudio benedicebat [eos] atque dicebat: Ecce -- in unum.

²² Et ita et: B ita | ubi erant primo ex B; A om. C: Et statim in ipsa hora unusquisque ipsorum apostolorum cum eadem nube cum qua adductus fuerat remeavit sic reversus est ad suum locum proprium. Et sicut legitur in actibus app. de Philippo qui baptizavit eunuchum et statim rediit ad suum locum; similiter Aba-

rum; et sicut Abacuc propheta portavit victum Danieli qui erat in lacu leonum et cito reversus fuit in Iudaeam. Et ita et apostoli cito reversi sunt ubi erant primo ad populum dei praedicandum. ²³ Nec mirum talia eum facere, qui clauso utero intravit et exivit de virgine, qui ianuis clausis ad discipulos intravit, qui surdos audire fecit, mortuos suscitavit, leprosos mundavit, qui caecos illuminavit et alia multa mirabilia fecit. Hoc credere non est dubium.

²⁴ Ego sum Ioseph qui corpus domini in meo sepulcro posui et ipsum resurgentem vidi, et templum eius sacratissimum beatam Mariam semper virginem ante ascensionem et post ascensionem domini semper custodivi, et in pagina et in pectore meo quae praecesserunt de ore dei, et quomodo supradicta gesta sunt dei crisi. Et notum feci omnibus Iudaeis et gentibus ea quae oculis vidi et auribus audiui, et usque dum vixero praedicare non desistam.

cuc; qui deportavit victum Danieli et cito reversus est in Iudaeam, et unusquisque apostolorum citissime reversus est ad praedicandum populum dei in loco illo ubi prius fuerat missus sive constitutus vel praeordinatus.

²³ Nec mirum etc.: B Nec mirum est talia credere, quia ianuis clausis etc. C: Nec mirum est talia credere, quia ille clauso utero virginis intravit et semper custodivit incorruptam (ita scribere poterat auctor, nisi mavis incorruptelam) ac servavit, et tertia die resurrexit, et clausis ianuis suis manifesto discipulis apparuit atque cum eis locutus fuit, qui surdos fecit aud., mort. susc., cecos illum., lepr. mund., in Chana Galileae de aqua vinum fecit.

²⁴ ipsum ex B; A om | vidi: B audiui et vidi | et templum usque semp. virginem: ita textus corruptus restituendus videbatur | ante ascens. et post ascens. dom. semp. custodivi: B et sepulcrum ante ascens. semp. custod. | Et in pagina dom. crisi ex B; A pleraque corrupte | desistam ex B; A desisto | assidue ut sit etc: B ut pro nobis ad dominum intercedat, cui est honor et glor. in sec. seculorum, amen. C: Quia ego Ioseph, qui corpus domini nostri Iesu Christi in meo sep. posui et post eius resurrectionem ipsum vidi et cum eo locutus fui; qui postea suam piissimam matrem in domo meo usque ad assumptionem suam in celis custodivi et pro posse meo servavi; qui etiam de suo sancto ore multa secreta audire et videre merui, quae in pectore meo scripsi et continui. Ea quae oculis meis vidi et auribus audiui de sua sancta et gloriosa assumptione, fidelibus Christianis et deum timentibus scripsi, et dum vixero haec praedicare, dicere, scribere omnibus gentibus non desistam. Et sciat unusquisque Christianus, quod ille qui hoc scriptum secum habuerit vel in domo sua, sive sit clericus vel laicus vel femina, diabolus non nocebit ei, eius filius non erit lunaticus vel daemoniacus nec surdus nec cecus; in

Cuius assumptio hodie per universum mundum veneratur et colitur. ipsam precemur assidue ut sit memor nostri ante piissimum suum filium in celo, cui laus est et gloria per infinita secula seculorum, amen.

domo eius non [fere est magna in . pit], morte subitanea non peribit; de quacunque tribulatione clamaverit ad eam, exaudietur, atque in die obitus sui cum suis sanctis virginibus in suo adiutorio eam habebit. Deprecor ego assidue ut ipsa piissima ac misericordissima regina semper sit [memor] mei et omnium in se credentium ac sperantium ante piissimum filium suum dominum nostrum Ihesum Christum, qui cum patre et spiritu sancto vicit et regnat deus per infinita secula seculorum, amen. Subscriptum est: Explicit transitus beatæ Mariæ virginis. Sit pax legenti, sit gratia digna petenti. Qui legerit hunc sermonem, salvetur.

VII. TRANSITUS MARIAE. B.

INCIPIIT TRANSITUS BEATAE MARIAE.*

I. (II.)

Igitur cum dominus et salvator Iesus Christus pro totius seculi vita confixus clavis crucis penderet in ligno, vidit circa crucem matrem stantem et Iohannem evangelistam, quem prae ceteris apostolis peculiariter diligebat, eo quod ipse solus ex eis virgo esset in corpore. Tradidit

* Ita cod. Ven., nisi quod additum habet *cum laetitia*. In Maxima Biblioth. vet. patr. II, 2. pag. 212. tituli loco legitur: Sancti Melitonis episcopi Sardensis de transitu virginis Mariae, liber. Quem titulum excipit caput primum, quod sic habet: *Melito serenus Christi, episcopus ecclesiae Sardensis, venerabilibus in domino fratribus Laodiceae constitutis in pace soltem. Saepe scripsisse mi memini de quodam Leucio qui nobiscum cum apostolis conversatus alieno sensu et animo temerario discedens a via iustitiae plurima de apostolorum actibus in libris suis inseruit: et de virtutibus quidem eorum multa et varia dixit, de doctrina vero eorum plurima mentitus est, asserens eos aliter docuisse et stabiliores quasi ex eorum verbis sua nefanda argumenta. Nec solum sibi sufficere arbitratus est, verum etiam transitum beatae semper virginis Mariae genitricis dei ita impio depravavit stylo, ut in ecclesia dei non solum legere sed etiam nefas sit audire. Nos ergo vobis petentibus quae ab apostolo Iohanne audirimus, haec simpliciter scribentes vestrae fraternitati direximus, credentes non aliena dogmata ab haereticis pullulantia, sed patrem in filio, filium in patre, deitatis et indivisae substantiae trina manente persona; neque duas hominis naturas conditas, bonam scilicet et malam, sed unam naturam bonam a deo bono conditam, quae dolo serpentis est citiata per culpam, et Christi est reparata per gratiam.*

Quibus praemissis caput II. incipit: *Igitur cum dominus*

¹ dominus: MB dom. noster | matrem: MB add. suam | ex eis virgo esset: MB

igitur ei curam sanctae Mariae, dicens ad eum: Ecce mater tua, et ad ipsam inquires: Ecce filius tuus. ²Ex illa hora sancta dei genitrix in Iohannis cura specialius permansit, quamdiu vitae istius incolatum transegit. Et dum apostoli mundum suis sortibus in praedicatione sumpsissent, ipsa in domo parentum illius iuxta montem oliveti consedit.

II. (III.)

¹Secundo itaque anno postquam Christus devicta morte caelum conscenderat, die quadam desiderio Christi Maria aestuans lacrimari sola intra hospitii sui receptaculum coepit. Et ecce angelus magni luminis habitu resplendens ante eum adstitit et in salutationis verba prosiluit dicens: Ave benedicta a domino, suscipe illius salutem qui mandavit salutem Iacob per prophetas suos. Ecce, inquit, ramum palmae; de paradiso domini tibi attuli; quem portare facies ante feretrum tuum, cum in die tertia assumpta fueris de corpore. Ecce enim expectat te filius tuus cum thronis et angelis et universis caeli virtutibus. ²Tunc Maria dixit ad angelum: Peto ut congregentur ad me omnes apostoli domini Iesu Christi. Cui angelus: Ecce, inquit, hodie per virtutem domini mei Iesu Christi omnes apostoli ad te venient. Et ait illi Maria: Rogo ut mittas super me benedictionem tuam, ut nulla potestas inferni occurrat mihi in illa hora qua anima mea fuerit egressa de corpore, et ne videam principem tenebrarum. Et ait angelus: Potestas quidem inferni non

ex ipsis virgo degeret | *sanctae Mariae*: MB *sanct. virginis matris Mar.* | *ad ipsam inquires*: MB *ad illam inquit* | ² *Ex illa*: MB *Et ex illa* | *in praedicatione*: cod. Ven. *de praed.* | *in domo*: MB (?) *domo*

II. ¹ *Secundo itaque*: MB *Sec. it. et vicesimo* | *die quadam*: MB *cum d. qu.* | *Christi*: cod. Ven. *omittit* | *Maria aestuans etc.*: MB *succensa Maria sola intra domus istius recept. lacrymaretur, ecce* | *in sal. verb. prosiluit*: MB *salutationis verba persolvit* | *bened. a dom.*: MB *bened. domino* | *suscip. illius salutem*: cod. Ven. *suscipiens salutem* | *de parad. domini*: MB *de par. dei* | *expectat te*: cod. Ven. *te om* | ² *peto ut*: MB *peto abs te ergo ut* | *apost. domini*: MB *add mei* | *Cui angelus*: MB *add dixit* | *apostoli ad te*: MB *apost. assumpti huc ad te* | *Et ait*

nocebit tibi; benedictionem autem aeternam dedit tibi dominus deus tuus, cuius ego servus sum et nuntius: non videndi autem principem tenebrarum effectum non a me tibi dandum existimes, sed ab illo quem in tuo utero balulasti: ipsius enim est potestas omnium in secula seculorum. Haec dicens angelus cum magno splendore discessit. ³Palma autem illa fulgebat nimia luce. Tunc Maria exuens se induit melioribus vestimentis. Et accipiens palmam, quam susceperat de manu angeli, egressa in montem oliveti coepit orare et dicere: Non ego fueram digna, domine, suscipere te, nisi tu misertus fuisses mei; sed tamen ego custodivi thesaurum quem commendasti mihi. Ideo peto a te, rex gloriae, ut non noceat mihi potestas gehennae. Si enim caeli et angeli ante te tremunt quotidie, quanto magis homo de terra conditus, cui nihil erit boni nisi quantum acceperit a tua pia largitate. Tu es, domine, deus semper benedictus in secula. Et haec dicens reversa est in hospitium suum.

III. (IV.)

¹Et ecce subito, dum praedicaret sanctus Iohannes in Epheso, die dominica, hora diei tertia, terrae motus factus est magnus, et nubes elevavit eum et suscepit eum ab oculis omnium, et adduxit eum ante ostium domus ubi erat Maria. Et pulsans ostium, statim ingressus est. Cum autem videret eum Maria, exultavit in gaudio et dixit: Rogo te, fili Iohannes, memor esto verborum domini mei

ang.: MB *Ait autem ang. ad eam* | *a me tibi dandum*: cod. Ven. *a me datum* | *in tuo utero*: MB *tu in sancto tuo utero* | *Haec dicens*: MB *Et h. dic.* | ² *Palma autem illa fulgebat nimia luce*: haec cod. Ven. *nimia luce* omissis post *vestimentis* habet. | *exuens se ind. mel. vest.*: MB *exuens se prioribus indumentis induit meliora* | *egressa etc.*: MB *egressa est in m. ol. et coepit* | *thesaurum*: MB *add tuum* | *ideo*: MB *ideoque* | *nihil erit*: MB *nihil residet* | *pia largitate*: MB *bonitate* | *domine deus*: MB *enim dominus deus* | *Et haec dicens*: MB *Et cum haec dixisset*

III. ¹ *sanctus*: MB *beatus* | *erat Maria*: MB *erat virgo deipara Maria* | *Cum videret etc.*: MB *cum autem videret eum sanctissima virgo Maria* | *verborum* -- *quibus*: cod. Ven. *verbo* (correctum est verbi) -- *qui* | *dom. mei I. Chr.*: MB *do-*

Iesu Christi, quibus commendavit me tibi. Ecce enim in die tertio, cum recessura de corpore sum, audiavi consilia Iudaeorum dicentium: Expectemus diem quando morietur illa quae portavit illum seductorem, et corpus eius igni comburamus. ²Vocavit ergo sanctum Iohannem et introduxit eum in secretarium domus, et ostendit ei vestimentum sepulturae suae et palmam illam luminis, quam acceperat ab angelo, monens eum ut illam faceret ferri ante lectum suum cum iret ad monumentum.

IV. (V.)

Cui sanctus Iohannes ait: Quomodo ego solus tibi parabo exequias, nisi venerint fratres et coapostoli domini mei Iesu Christi ad reddendum honorem corpusculo tuo? Et ecce subito per imperium dei omnes apostoli de locis in quibus praedicabant verbum dei elevati in nube rapti sunt, et depositi sunt ante ostium domus in qua habitabat Maria. Et salutantes se invicem mirabantur dicentes: Quae causa est ob quam dominus nos hic congregavit?

V. (VI.)

Tunc omnes apostoli gaudentes unanimiter consum-

mini Ies. Chr. magistri tui; comm. me: MB *me comm.* | *Ecce enim etc.:* MB *Ecce enim die tertio discessura sum de corpore; audiavi autem consilium | Expectemus -- comburamus:* cod. Ven. *Expectamus -- comburatur | morietur illa:* MB *moriatur* ² *sanct. Iohannem:* MB *sanct. apostolum Io. | monens:* MB *praemonens | ferri:* cod. Ven. *ferre | cum iret ad:* MB *cum duceretur ad sepulturam et iret ad*

IV. *sanctus Iohannes:* MB *beatus et dilectus apostolus Ioannes | tibi parabo:* MB *par. tibi dominus | fratres etc.:* MB *fratr. mei, discipuli et coapost. dom. nostri Ie. Chr. | corpusculo tuo:* cod. Ven. *corpusculi tui | Et ecce:* MB *Et factum est, et ecce | dep. sunt ante:* MB *om sunt | Maria:* MB *add domini mater | dominus:* cod. Ven. *om | congregavit:* MB *in unum congr. | congregavit:* MB *addita habet haec: Advenit autem cum eis Paulus, ex circumcissione conversus, qui assumptus fuerat cum Barnaba in ministerium gentium. Cunque inter eos esset pia contentio quis ex eis prior oraret ad dominum ut ostenderet illis causam ipsorum, et Petrus Paulum hortaretur ut prior oraret. Paulus respondit dicens: Tuus est istud officium, primum inchoare, maxime cum sis electus a deo columna ecclesiae, et tu praecedis omnes in apostolatu: meus autem minime; nam ego minimus sum omnium vestrum, et tanquam abortivo visus est mihi Christus; nec me vobis aequare praesumo, tamen gratia dei sum id quod sum.*

V. *gaudentes:* MB *add super humilitate Pauli*

maverunt orationem suam. Et cum dixissent Amen, ecce subito venit beatus Iohannes et indicavit eis omnia haec. Ingressi vero apostoli domum invenerunt Mariam et salutarunt eam dicentes: Benedicta tu a domino, qui fecit caelum et terram. Quibus illa ait: Pax vobiscum sit, fratres dilectissimi. Quomodo huc venistis? Qui narraverunt ei quomodo unusquisque ab spiritu dei elevati in nube et depositi ibidem advenissent. Quibus illa dixit: Non me fraudavit deus conspectu vestro. Ecce ingrediar viam universae terrae, nec dubito quod nunc dominus vos huc adduxerit in solatium ferendo angustiis quae venturae sunt mihi. Nunc ergo deprecor vos ut sine intermissione omnes unanimiter vigilemus, usque in illam horam qua dominus veniet et ego sum recessura de corpore.

VI. (VII.)

Cumque circuitu consedissent consolantes eam, ubi triduo in dei laudibus vacarent, ecce die tertia circa horam tertiam diei super omnes qui erant in domo illa sopor irruit, et nullus omnino vigilare potuit nisi soli apostoli et tres tantummodo virgines quae ibidem erant. Et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, et splendor magnus in locum illum descendit, et erant angeli hymnum dicentes et collaudantes dominum. Tunc salvator locutus est dicens: Veni preciosissima margarita, intra receptaculum vitae aeternae.

Et cum dixissent: MB *Et cum finem orationis fecissent et dix. | venit beat. Ioh.:* MB *venit ad eos deo dignus apostolus Ioannes | vero:* MB *ergo | Mariam:* MB *matrem domini nostri Mariam | dilectissimi. Quomodo:* MB *electi a domino. Et interrogavit eos dicens: Quomodo | Qui:* MB *add illico | unusquisque:* MB *add ex ipsis, tum pergit: a spir. dei elevatus i. n. et depositus | Quibus illa etc.:* MB *Quibus ipsa dixit: Dominus vos huc adduxit in solatium ferendum ang. | veniet:* MB *venturus est. | sum recessura etc.:* MB *de corp. hoc sum recessura*

VI. *Cumque etc.:* MB *Cumque consedissent et consol. eam triduo in dei laud. perstitissent | sopor:* MB *repente sopor | quae ibidem erant:* MB *quae sacrae virgini comites erant | Christus:* MB *om | Veni:* MB *add electa mea | intra:* MB *add in*

VII. (VIII.)

¹ Tunc Maria prostravit se in pavimento adorans deum et dixit: Benedictum nomen gloriae tuae, domine deus meus, qui dignatus es me ancillam tuam eligere et arcum tuum mysterium mihi commendare. Memor igitur esto mei, rex gloriae: tu enim scis quia in toto corde meo dilexi te et custodivi thesaurum creditum mihi. Suscipe me itaque famulam tuam, et libera me a potestate tenebrarum, ut nullus Satanae impetus occurrat mihi nec videam tetros spiritus obviantes mihi. ² Cui salvator respondit: Cum ego missus a patre pro salute mundi fuisset suspensus in cruce, ad me princeps tenebrarum venit; sed dum nullum sui in me operis vestigium invenire praevaluit, victus et conculcatus abscessit. Tu ubi videbis eum, videbis quidem lege humani generis, per quam sortita es finem mortis; non autem nocere potest tibi, quia tecum sum ut adiuvem te. Veni segura, quia expectat te caelestis militia, ut te introducat ad paradisi gaudia. ³ Et haec dicente domino exurgens Maria de pavimento accubuit super lectum suum, et gratias agens deo emisit spiritum. Viderunt autem apostoli animam eius tanti candoris esse ut nulla mortalium lingua digne possit effari: vincebat enim omnem candorem nivis et universi metalli et argenti radiantis magna luminis claritate.

VIII. (IX.)

¹ Tunc salvator locutus est dicens: Surge Petre et ac-

VII. ¹ adorans deum et: MB ad. dominum, quae | domine: cod. Ven. om | ancill. tuam: MB humillimam anc. tuam | arc. tuum myst.: MB arc. tui mysterii | thesaurum (cod. Ven. add traditum vel) cred. mihi: MB thes. a te mihi cr. | Suscipe etc.: MB Susc. itaq. me domine ancillam tuam | obv. mihi: MB occursantes | ² abscessit etc.: MB abscessit. Vidi, et tu ergo videbis eum quidem communi lege humani generis per quam sortiris finem, nocere autem non poterit tibi, quia nihil in te habet, et quia tecum sum ut eruam te. Veni igitur iam segura | caelestis: MB add vitae | introducat ad: MB introducam in | Maria: MB beatissima virgo | deo: MB domino deo | animam etc.: MB tantum lucis candorem ut | luminis: MB om

VIII. ¹ Petre: MB Petre, tu et reliqui apostoli | et accipe etc.: MB et cor-
 Apocalyp. apocryph. ed. Tischendorf. 9

cipe corpus Mariae et dimitte illud in dextram partem civitatis ad orientem, et invenies ibi monumentum novum, in quo ponetis eam, et expectate donec veniam ad vos.
²Et haec dicens dominus tradidit animam sanctae Mariae Michaeli, qui erat praepositus paradisi et princeps gentis Iudaeorum; et Gabriel ibat cum illis. Et statim salvator caelo est receptus cum angelis.

IX. (X.)

¹Tres autem virgines quae ibidem erant et vigilabant susceperunt corpus beatae Mariae, ut lavarent illud more funeris. Cumque spoliassent illam vestibus suis, sacrum corpus illud tanta claritate resplenduit, ut tangi quidem posset pro obsequio, videri autem species prae nimia luce coruscante non posset: nisi domini splendor apparuit magnus, et sentiebatur nihil, corpus dum lavaretur mundissimum et nullo humore sordis infectum. ²Cumque vestissent eam linteis mortalibus, paulatim lux illa obscurata est. Et erat corpus beatae Mariae simile floribus lillii, et odor suavitatis magnae egrediebatur ex ea, ita ut ei similis suavitas inveniri nulla posset.

X. (XI.)

¹Tunc igitur sanctum corpus imposuerunt feretro dixeruntque ad invicem apostoli: Quis palmam hanc ante feretrum eius portabit? Tunc Iohannes ait ad Petrum:

pup Mariae dilectae meae accipite et deferte illud | invenies ibi: MB invenietis | ponetis etc.: MB ponentes eam expectate

²*sanct. Mariae: MB sanct. matris suae Mar. | Michaeli: MB add archangelo suo | erat: MB est | Iudaeorum: MB Hebraeorum | Gabriel: MB add archangelus | cum illis: MB cum ea | Et statim: MB Dominus autem salvator noster statim in coelum cum angelis receptus est.*

IX. ¹*beatae Mariae etc.: MB beatissimae parentis Mariae, et laverunt illud funerum more | spoliassent: MB exuissent | nisi domini - - nihil, corpus dum etc.: haec si recte exscripta sunt, videntur vitio laborare. MB sic: et splendor app. magnus et nihil sentiebatur, dum lavaretur corpus mund. et nullo horrore sord. inf.*

²*linteis: MB add et indumentis | obscurata est: MB evanuit | corpus beatae Mar. simile: MB facies beatae genitricis Dei Mariae similis*

Tu [qui] praecedis nos in apostolatu, debes palmam hanc ante lectum ipsius [ferre]. Cui Petrus respondit: Tu solus ex nobis virgo es electus a domino, et tantam gratiam invenisti ut super pectus eius recumberes. Et ipse dum pro salute nostra in crucis stipite penderet, hanc tibi ore proprio commendavit. Tu igitur portare debes hanc palmam, et nos suscipiamus corpus illud ad portandum usque ad locum monumenti. ²Posthaec Petrus elevans: Accipite corpus, coepit cantare et dicere: Exiit Israel de Aegypto, Alleluia. Portabant autem cum eo ceteri apostoli corpus beatæ Mariae, et Iohannes palmam ferebat luminis ante feretrum. Ceteri vero apostoli canebant voce suavissima.

XI. (XII.)

¹Et ecce novum miraculum. Ap, aruit nubes super feretrum magna valde, sicut apparere solet magnus circulus iuxta splendorem lunae; et angelorum exercitus erat in nubibus canticum suavitatis emittens, et resonabat terra a sonitu dulcedinis magnæ. Tunc egressus de civitate populus, fere quindecim milia, mirabantur dicentes: Quis est sonitus iste tantæ suavitatis? ²Tunc stetit unus qui diceret illis: Maria exiit de corpore, et discipuli Iesu circa eam laudes dicunt. Et respicientes viderunt coronatum lectum magna gloria, et apostolos cantantes voce magna. ³Et ecce unus ex illis, qui erat princeps sacer-

X. ¹ [qui] ex MB est, item [ferre], sed MB habet ante feretrum merito ferre | Et ipse dum: MB Insuper dum ipse | et nos suscipiamus etc: MB et ego suscipiam ad sustinendum sacrosantum hoc et venerabile corpus usque ad

² Posthaec Petrus etc: MB Cui Paulus ait: Et ego, qui iunior sum omnium vestrum, portabo tecum. Cumque consensissent omnes, Petrus elevans a capite feretrum coepit psallere et dicere | Portabant autem etc: MB Sustinebat autem cum eo Paulus sacrum beatæ semper virginis Mariae corpus | palmam ferebat etc: MB ante feretrum præferebat palmam luminis | canebant: MB psallebant

XI. ¹ novum mirac.: MB nov. factum est mir. | nubes: MB corona nubes | emittens: MB emittentium | a sonitu: MB sonitu | milia: MB millia hominum iste: MB om

² Maria exiit etc: MB Mar. mater Iesu exiit modo de | lectum: MB feretri lectulum

dotum Iudaeorum in ordine suo, repletus furore et ira dixit ad reliquos: Ecce tabernaculum illius qui nos turbavit et omne genus nostrum, qualem gloriam accepit? Et accedens voluit evertere feretrum et corpus ad terram deicere. Et statim aruerunt manus eius ab ipsius cubitibus et adhaeserunt lecto. Et elevantibus apostolis feretrum pars eius pendebat et pars eius haerebat ad lectum, et torquebatur supplicio vehementer ambulantis apostolis et psallentibus. Angeli vero qui erant in nubibus percusserunt populum caecitate.

XII. (XIII.)

¹Tunc princeps ille clamavit dicens: Deprecor te, sancte Petre, ne me despicias quaeso in tanta necessitate, quia tormentis magnis crucior valde. Memor esto quod, quando in praetorio ancilla ostiaria te recognovit et dixit ceteris ut calumniarentur tibi, tunc ego locutus sum pro te bona. Tunc respondens Petrus ait: Non est meum aliud dare tibi; si autem credideris toto corde in dominum Iesum Christum, quem ista portavit in utero, et virgo permansit post partum, clementia domini, quae larga pietate salvat indignos, dabit tibi salutem.

²Ad haec ille respondit: Numquid non credimus? Sed quid faciemus? Inimicus humani generis excaecavit corda nostra, et confusio operuit vultum nostrum ne confiteamur magalia dei, maxime cum ipsi malediximus contra Christum clamantes: Sanguis eius super nos et super filios nostros. Tunc Petrus ait: Ecce haec maledictio eum nocebit qui infidelis ei permansit; converten-

¹ *repletus etc.*: MB *repl. est furore et ira et dixit* | *accepit*: MB *nunc accipit* | *ab ipsius cubitibus*: MB *a cubitis* | *lecto*: MB *lectulo* | *ad lectum*: MB *ad feretri lectulum* | *vehementer*: MB *vehementi* | *psallentibus*: MB *add Domino* | *in nubibus*: MB *in nube*

XII. ¹ *clamavit*: MB *clamabat* | *sancte*: MB *dilecte Deo* | *quaeso*: MB *om* | *aliud dare*: MB *auxiliari* | *quem ista etc.*: MB *quem in suo sancto utero haec, cui calumniatus es, virgo portavit, et post part. virg. perm.* | *quae larga - - indignos*: MB *et larga eius pietas quae salvat indignos*

² *Inimicus*: MB *quia inimicus* | *clamantes*: MB *palam clam.* | *Ecce haec etc.*:

tibus autem se ad deum misericordia non negatur. Et ille ait: Omnia credo quae mihi dicis: tantum deprecor, miserere mei, ne moriar.

XIII. (XIV.)

¹Tunc Petrus fecit stare lectum, et ait illi: Si credideris in toto corde in dominum Iesum Christum, solvetur a feretro manus tuae. Et cum haec dixisset, statim solutae sunt manus eius a feretro, et coepit stare pedibus suis: sed erant brachia eius arida, et non discessit ab eo supplicium. ²Tunc Petrus ait illi: Accede ad corpus et osculare lectum et loquere: Credo in deum et in dei filium, quem ista portavit, Iesum Christum, et credo omnia quaecunque locutus est mihi Petrus apostolus dei. Et accedens osculatus est lectum, et statim omnis dolor recessit ab eo, et sanatae sunt manus eius. ³Tunc coepit benedicere deum largiter et de libris Moysi testimonium reddere laudibus Christi, ita ut etiam ipsi apostoli mirarentur et flerent prae gaudio, laudantes nomen domini.

XIV. (XV.)

¹Petrus vero dixit ad eum: Accipe palmam hanc de manu fratris nostri Iohannis, et ingrediens civitatem invenies populum multum caecatum, et annuntia eis magna dei, et quicumque crediderint in dominum Iesum Christum, impones palmam hanc super oculos eorum, et videbunt; qui autem non crediderint, permanebunt caeci. ²Qui cum fecisset ita, invenit populum multum caecatum ita plangentem: Vae nobis, quia similes facti sumus So-

MB Haec maled. iis solis nocebit qui infideles permanserint | mihi: MB om | deprecor, miserere mei ne: MB precor misere ne

XIII. ¹ lectum: MB lectulum | in toto: MB toto | et cum haec dix.: MB et cum dixisset: Hoc credo

² lectum et loquere: MB lectulum quoque et dic | lectum: MB lectulum | recessit: MB abscessit

³ benedicere: MB laudare et bened. | laudantes: MB addit sub illa

XIV. ¹ et videbunt: MB addit caeci | ² caecatum ita plang.: MB plangentem et dicentem | quia: cod. Ven. qui |

domitis caecitate percussis. Nil superest iam nobis nisi ut pereamus. Cum autem audissent verba principis loquentis, qui sanus fuerat, crediderunt in dominum Iesum Christum, et imponente eo palmam super oculos eorum receperunt visum. Quinque ex eis permanentes in duritia cordis mortui sunt. Et egressus princeps sacerdotum ad apostolos retulit palmam, referens omnia quaecunque facta fuerant.

XV. (XVI.)

¹Mariam autem portantes apostoli pervenerunt ad locum vallis Iosaphat, quem ostenderat illis dominus, et posuerunt eam in monumento novo, et clauserunt sepulchrum. Ipsi vero sederunt ad ostium monumenti, sicut mandaverat eis dominus: et ecce subito advenit dominus Iesus Christus cum magna multitudine angelorum, magnae claritatis radio coruscante, et dixit apostolis: Pax vobiscum. At illi respondentes dixerunt: Fiat misericordia tua, domine, super nos, sicut speravimus in te. ²Tunc salvator locutus est eis dicens: Antequam ascenderem ad patrem meum, pollicitus sum vobis dicens, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super thronos duodecim, iudicantes duodecim tribus Israhel. Hanc ergo ex tribubus Israhel elegi iussione patris mei ut inhabitarem in ea. Quid ergo vultis ut faciam ei? ³Tunc Petrus et alii apostoli dixerunt: Domine, tu praelegisti hanc ancillam tuam fieri immaculatum tibi thalamum, et nos famulos tuos in ministerium tuum. Omnia ante sae-

percussis: cod. Ven. percussi | qui sanus fuerat: scribendum potius videtur sanatus pro sanus | quinque: MB Quicumque tantum | mortui: MB caeci mortui | omnia etc: MB omnia quae fuerant facta

XV. ¹Christus: MB om | cum magna multitudine: MB cum innumerabili exercitu | sicut: MB quemadmodum

²cum sederit -- maiest. suae: cod. Ven. om | elegi etc: MB elegit iussio patris mei ut habitarem in ea

³tu: MB om | famulos: MB servulos | in ministerium: cod. Ven. om in |

cula praescivisti cum patre, cum quo tibi et spiritu sancto est una deitas aequalis et infinita potestas. Si ergo potuisset fieri coram gratiae tuae potentia, visum nobis fuerat famulis tuis rectum esse ut. sicut tu deviata morte regnas in gloria, ita resuscitans matris corpusculum tecum duceres eam laetam in caelum.

XVI. (XVII.)

¹Tunc salvator ait: Fiat secundum vestram sententiam. Et iussit Michaeli archangelo ut animam sanctae Mariae deferret. Et ecce Michael archangelus revolvit lapidem ab ostio monumenti, et ait dominus: Exsurge amica mea et proxima mea; quae non sumpsisti corruptionem per coitum, non patiaris resolutionem corporis in sepulchro. ²Et statim resurrexit Maria de tumulo, et benedicebat dominum, et provoluta ad pedes domini adorabat eum dicens: Non ego tibi condignas gratias possum reddere, domine, pro immensis beneficiis tuis, quae mihi ancillae tuae conferre dignatus es. Sit nomen tuum, redemptor mundi, deus Israhel, benedictum in saecula.

XVII. (XVIII.)

¹Et osculans eam dominus recessit, et tradidit animam eius angelis ut deferrent eam in paradisum. Et ait apostolis: Accedite ad me. Et cum accessissent, osculatus est eos et ait: Pax vobis; quomodo ego semper fui vobiscum, ita ero usque ad consummationem saeculi. ²Et statim cum haec dixisset dominus, elevatus in nube receptus est in caelum, et angeli cum eo. deferentes bea-

cum quo etc: MB *et spiritu sancto, cum quibus tibi est* | *si ergo etc:* MB *sic ergo visum nobis fuerat fam. tuis etiam rectum etc* | *ut sicut:* cod. Ven. *et sicut* | *tecum:* MB *tu tecum*

XVI. ¹ *vestram sententiam:* MB *verbum vestrum* | *iussit Michaeli:* MB *praerepit Michael* | *Et ecce etc:* MB *Et ecce repente Gabriel etc* | *Exsurge:* MB *Surge* | *quae, non sumpsisti etc:* MB *quae non sensisti corr. per viri contactum non patieris etc* | ² *resurrexit:* MB *surrexit* | *reddere:* MB *rependere* | *immensis:* ita correctimus editum in MB *impensis*

XVII. ¹ *osculans:* MB *osculatus* | *animam eius:* MB *eam* | *quomodo etc:* MB *quoniam ego semper vobiscum sum usque ad cons. saec.*

tam Mariam in paradisum dei. Apostolis autem susceptis in nubibus reversi sunt unusquisque in sortem praedicationis suae, narrantes magnalia dei et laudantes dominum nostrum Iesum Christum, qui vivit et regnat cum patre et spiritu sancto in unitate perfecta et in una divinitatis substantia in saecula saeculorum, Amen.

* *beatam Mariam*: MB *beatissimam Dei genitricem Mariam* | *apostolis etc*: MB *apostoli autem suscepti sunt a nubibus, et reversi sunt* | *magnalia dei*: MB *divina magnalia* | *in una*: haec cod. Ven. om

ADDITAMENTA

AD

ACTA APOSTOLORUM APOCRYPHA.

I. AD

ACTA ANDREAE ET MATTHIAE.

Codicis uncialis folio 2. scripta sunt haec¹:

..... ουση σφιγγη· ειπεν
.... υπωματι τω εν ουνω ο εγλυψα
αποκωληθητι εκ του τοπου σου . και ε αρχι
ερεις . και . υπωδιξον αυτοις . η εγω θε . . . και ευ
θυς ενεπηδησεν τη ωρα εκνηνη η σφηγγε . και αναλα

Quae lacunis expletis vitiisque correctis ita fere scribenda erunt: [τότε ὁ Ἰησοῦς ἐμβλέψας] τῇ ἐκ δεξιῶν οὔσῃ σφιγγί εἶπεν αὐτῇ· σοὶ λέγω τῷ ἐκτυπώματι τοῦ ἐν οὐρανῷ, ὃ ἐγλυψαν τεχνιτῶν χεῖρες, ἀποκολλήθητι ἐκ τοῦ τόπου σου, καὶ ἔλεξον τοὺς ἀρχιερεῖς, καὶ ὑπόδειξον αὐτοῖς εἰ ἐγὼ θεός εἰμι. (Sect. 14.) Καὶ εὐθύς ἐνεπήδησεν τῇ ὥρᾳ ἐκείνῃ ἡ σφίγγε, καὶ ἀναλαβοῦσα² ἀνθρωπίνην φωνὴν εἶπεν· ὦ μωροὶ υἱοὶ Ἰσραὴλ, οἷς οὐκ ἠρκέσθη μόνον ἡ τύφλωσις τῆς καρδίας αὐτῶν, ἀλλὰ καὶ ἑτέρους θέλουσιν τυφλωσαὶ ὥς (scriptum est ὥσται) καὶ αὐτοί, λέγοντες τὸν θεὸν εἶναι ἄνθρωπον. οὗτός ἐστιν ὁ ἐξ ἀρχῆς δούς τὴν πνοὴν αὐτοῦ ἐν πᾶσιν (codex ἐμ πᾶσιν), ὁ κινήσας πάντα τὰ ἀκίνητα· οὗτός ἐστιν ὁ καλέσας τὸν Ἀβραάμ, ὁ ἀγαπήσας τὸν υἱὸν αὐτοῦ Ἰσαάκ, ὁ ἐπιστρέψας τὸν ἀγαπητὸν

¹ Cf. Prolegg. pag. LIX. „Illud aegre fero quod aliquam fragmentorum partem non animadverti, quam Thilo ad sectiones 14 et 15 indicavit.“

² Quae sequuntur statim correctis vitiis manifestis habimus.

αὐτοῦ Ἰακώβ εἰς τὴν γῆν αὐτοῦ· οὗτός ἐστιν ὁ κριτὴς ζώντων καὶ νεκρῶν· οὗτός ἐστιν ὁ ἐτοιμάζων μεγάλα ἀγαθὰ τοῖς ὑπακούουσιν· αὐτόν (sic codex). μὴ πρόσχητέ μοι ὅτι ἐγὼ εἶμι ψήφινον (ita codex; scriptum est ψίφινον) εἰδῶλον· λέγω γὰρ ὑμῖν ὅτι καλλιονά εἰσιν τὰ ἱερὰ τῆς συναγωγῆς ὑμῶν. ἡμεῖς γὰρ ὄντες λίθοι, ὄνομα μόνον ἔδωκαν ἡμῖν ἱερεῖς ὅτι θεός· καὶ αὐτοὶ ἱερεῖς λειτουργοῦντες τῷ ἱερῷ καθαρίζουσιν ἑαυτοὺς φοβούμενοι τοὺς δαίμονας. ἐάν γὰρ συνέλθωσιν γυναιξίν, καθαρίζουσιν ἑαυτοὺς ἡμέρας ἑπτὰ διὰ τὸν φόβον τοῦ μὴ εἰσελθεῖν αὐτοὺς εἰς τὸ ἱερὸν δι' ἡμᾶς, διὰ τὸ ὄνομα ὃ ἔδωκαν ἡμῖν ὅτι θεός. ὑμεῖς δὲ ἐάν πορνεύσητε, αἵρετε τὸν νόμον τοῦ θεοῦ καὶ εἰσέρχεσθε εἰς³ τὴν συναγωγὴν τοῦ θεοῦ καὶ καθίζετε (codex καθήσεται. Ex reliquis codd. editum καθαρίζετε) καὶ ἀναγινώσκετε καὶ οὐκ εὐλαβεῖσθε (codex ευβλαβησθαι) τοὺς λόγους... Quae sequuntur, decisa membrana perierunt. Rursus pergitur [ὅ] γὰρ Ἀβραάμ το[σαῦτα ἔτη ἀπέθανεν πρὶν οὗ]τος ἐγεννήθη, καὶ πρὶν οὗτος [ἐπίσταται αὐτόν;] καὶ ἐπιστρέψας ὁ Ἰησοῦς πρὸς τὴν σφίγγ[α εἶπεν αὐτῇ διατί (etiam cod. C διατί, non διότι) οὗ]τοι ἀπιστοῦσιν ὅτι ἐλάλησα μετὰ τοῦ Ἀβραάμ; ἀλλὰ ἄπελθε καὶ πορεύθητι εἰς τὴν γῆν τῶν Χαναναίων, καὶ ἄπελθε εἰς τὸ σπήλαιον τὸ διπλοῦν, εἰς τὸν ἀγρὸν Μαμβρῆ (codex μαμβρί), ὅπου ἐστὶν τὸ σῶμα τοῦ Ἀβραάμ, καὶ φώνησον ἔξω τοῦ μνημείου λέγουσα· Ἀβραάμ, Ἀβραάμ, οὗ τὸ σῶμα ἐν τῷ μνημείῳ, ἡ δὲ ψυχὴ ἐν τῷ παραδείσῳ, τάδε λέγει ὁ πλάσας τὸν ἄνθρωπον ἀπ' ἀρχῆς, ὁ ποιήσας σε φίλον ἑαυτοῦ, ἅμα τῷ υἱῷ σου Ἰσαάκ καὶ Ἰακώβ ἔλθατε εἰς τὰ ἱερὰ τῶν Ἰεβουσαίων, ἵνα ἐλέγξωμεν τοὺς ἀρχιερεῖς, ὅπως γινώσιν ὅτι ἐπίσταμαί σε καὶ σὺ ἐμέ. καὶ ὡς ἤκουσεν τοὺς λόγους τούτους ἡ σφίγξ, εὐθὺς περιεπάτησεν ἔνπροσθεν (ita codex) πάντων ἡμῶν, καὶ ἐπερεύθη εἰς τὴν γῆν τῶν Χαναναίων εἰς τὸν ἀγρὸν Μαμβρῆ (codex μαμβρί), καὶ ἐφώνησεν ἔξω τοῦ μνημείου καθὼς ἐνετειλατο αὐτῇ ὁ Ἰησοῦς. καὶ εὐθὺς ἐξηλθον οἱ δώδεκα πατριάρχαι ζῶντες ἐκ τοῦ μνημείου, καὶ ἀποκριθέντες εἶπαν πρὸς αὐτήν· ἐπὶ τίνα ἡμῶν ἀπεστάλης;

³ In editione p. 145. vitio typorum scriptum est ὡς pro εἰς. Similiter p. 41. τῇ pro -ῃ.

καὶ ἀποκριθεῖσα ἡ σφιγξ (et h. l. et supra codex om. γ) εἶπεν· ἀπεστάλην πρὸς τοὺς πατριάρχας εἰς μαρτύριον, ὑμεῖς δὲ εἰσελάθατε καὶ ἀναπαύεσθε ἕως τοῦ καιροῦ τῆς ἀναστάσεως. καὶ ἀκούσαντες εἰσῆλθον εἰς τὸ μνημεῖον (codex εἰς τὴν μνημειῶν) καὶ ἐκοιμήθησαν. καὶ ἐπορεύθησαν οἱ τρεῖς πατριάρχαι ἅμα τῇ σφιγγὶ καὶ ἦλθον πρὸς τὸν Ἰησοῦν.

II. AD ACTA PHILIPPI.

Codex Parisiensis 1468. loco 40. horum actorum recensionem a nostra satis diversam eamque gnosticae originis propiorem praebet, videturque ad eam accedere quae Hagiographis ex Vaticano codice innotuit: cf. Prolegg. nostra pag. XXXII sq. Praemissis enim iis quae etiam apud nos ab initio leguntur: Κατὰ τὸν καιρὸν ἐκεῖνον Τραϊανὸς usque περὶ τῶν ἔργων ὧν ἐποίησεν ὁ Φίλιππος*, hunc in modum pergit:

ἐδίδασκεν γὰρ αὐτοὺς οὕτως· ἀδελφοί μου, υἱοὶ τοῦ πατρὸς μου. ὑμεῖς ἐστέ τοῦ γένους μου κατὰ Χριστόν, ὕπαρξις τῆς ἐμῆς πόλεως τῆς ἁγίας Ἱερουσαλήμ, ἡ τερπνότης τοῦ κατοικητηρίου μου. διατὶ αἰχμαλωτεύθητε (sic) ὑπὸ τοῦ ἐχθροῦ ὑμῶν τοῦ ὄφους τοῦ ἐπισμένου καὶ οὐλοῦντος¹ καὶ διαστραμμένου ὄντος, ὃς οὐ δέδωκεν ὁ θεὸς χεῖρας καὶ πόδας· στρεβλὴ δὲ ἡ πορτία (sic) αὐτοῦ, ἐπειδὴ υἱὸς ἐστὶ τοῦ πονηροῦ, ὅτι πατὴρ αὐτοῦ ἐστὶν ὁ θάνατος, ἡ δὲ μήτηρ αὐτοῦ ἐστὶν ἡ φθορά, καὶ ὄλεθρος ἐν τῷ σώματι αὐτοῦ. μὴ ἀπέλθῃτε οὖν ἐκ τῆς ἀπωλείας αὐτοῦ. ὑμεῖς γὰρ ἦτε δεδεμένοι ἐν τῇ ἀπιστίᾳ καὶ ἐν τῇ πλάνῃ τοῦ υἱοῦ αὐτοῦ τοῦ ἀτάκτου καὶ μὴ ἔχοντος ὑπόστασιν, τοῦ ἀμόρφου καὶ μὴ ἔχοντος μορφὴν ἐν πάσῃ κτίσει τῇ οὕσῃ εἴτε ἐν τῷ οὐρανῷ εἴτε ἐν τῇ γῇ εἴτε ἐν

* Differt tantummodo quod habet κλοπᾶ, κατήγγειλεν, μαριάμνη, πάντες δὲ καταλειπόντες (sic).

¹ Est igitur οὐλοῦντος, totus loquens, quae vox nondum reperta videtur alibi.

τοῖς ἰχθύσιν τοῖς οὖσιν ἐν τοῖς ὕδασιν· ἀλλὰ ἐὰν εἰδετε (ita codex) αὐτόν, φεύγετε ἀπ' αὐτοῦ, ἐπειδὴ οὐκ ἔχει τὸ ὁμοίωμα αὐτοῦ τοῖς ἀνθρώποις· τὸ κατοικητήριον αὐτοῦ ἐστὶν ἡ ἄβυσσος, καὶ βαδίζει ἐν τῷ σκότει. φεύγετε οὖν ἀπ' αὐτοῦ, ἵνα μὴ ὁ ἰὸς αὐτοῦ ἐκχυθῇ ἐφ' ὑμᾶς· ἐὰν ἐκχυθῇ ἐπὶ τὸ σῶμα ὑμῶν ὁ ἰὸς αὐτοῦ, πορεύεσθε ἐν τῇ κακίᾳ αὐτοῦ. γίνεσθε δὲ μᾶλλον ἐν τῇ ἀληθινῇ θεοσαβείᾳ, ὄντες πιστοὶ σεμνοὶ τε καὶ ἀγαθοί, μὴ ἔχοντες δόλον. φεύγετε ἀπὸ τοῦ δράκοντος τοῦ σατανᾶ, καὶ ἐξάρατε ἀφ' ὑμῶν τὸ πονηρὸν αὐτοῦ σπέρμα, τουτέστιν τὴν ἐπιθυμίαν, ἐν ἣ γεννα νόσον τῇ ψυχῇ, ἥτις ἐστὶν ἰὸς τοῦ ὄφeos. ἡ γὰρ ἐπιθυμία ἐκ τοῦ ὄφeos ἐστὶν ἐξ ἀρχῆς, καὶ αὕτη ἐστὶν ἡ ὀπλίζουσα ἑαυτὴν κατὰ τῶν πιστῶν· ἐξηλθεν γὰρ ἀπὸ τοῦ σκοτούς καὶ πάλιν πορεύεται ἐν τῷ σκότει. ὀφείλετε οὖν ὑμεῖς οἱ ἐλθόντες πρὸς ἡμᾶς, μᾶλλον δὲ δι' ἡμῶν πρὸς τὸν θεόν, ἐκβάλλειν (codex ἐκβάλλειν) τὸν ἰὸν τοῦ διαβόλου ἀπὸ τῶν σωματῶν ὑμῶν.

Ταῦτα δὲ λέγοντος τοῦ ἀποστόλου ἰδοὺ ἡ Νικάνορα⁴ ἐξεληθούσα ἀπὸ τῆς οἰκίας αὐτῆς ἦλθεν μετὰ τῶν δούλων αὐτῆς εἰς τὴν οἰκίαν Στάχυος. ἐν δὲ τῷ ἐγγίξειν αὐτὴν τῇ θύρᾳ (codex αὐτῇ τὴν θύραν) τῆς οἰκίας, ἰδοὺ Μαριάμνη ἐλάλησεν αὐτῇ Συριακῇ διαλέκτῳ· ἐλικομαεῖ, κοσμά, ἡταά, μαριαχά. ἐφάνερωσεν δὲ τοὺς λόγους αὐτῆς λέγουσα· ὦ θυγάτηρ τοῦ πνεύματος, σὺ εἰ κυρία μου, ἡ δοθεῖσα ἐπ' ἐνεχύρῳ τῷ ὄφει· ἦλθον δὲ ἐγὼ ρύσασθαί σε· διαρρήξω τοὺς δεσμούς σου καὶ τεμῶ αὐτούς ἀπὸ τῆς ρίζης αὐτῶν. ἰδοὺ ἦλθεν ὁ λυτρωτὴς ὁ ρυόμενός σε· ἰδοὺ ἀνέτειλεν ὁ ἥλιος τῆς δικαιοσύνης ἵνα σε φωτίσῃ.

Ταῦτα³ δὲ αὐτῆς λεγούσης ἦλθεν ὁ τυραννογρόφος (ita codex, sed -ννογνώφος) τρέχων καὶ ἀσθμαίνων. ἡ δὲ Νικάνορα οὔσα πρὸ τῶν θυρῶν ἤκουσεν ταῦτα, καὶ ἐπαρρησιάσατο ἐνώπιον πάντων κρᾶζουσα καὶ λέγουσα· ἐγὼ Ἑβραία εἰμί, θυγάτηρ Ἑβραίων, λάλησον μετ' ἐμοῦ ἐν τῇ διαλέκτῳ τῶν πατέρων μου, ὅτι ἤκουσα τοῦ κηρύγματος ὑμῶν καὶ ἴαθην ἀπὸ τῆς νόσου μου

³ Ad haec confer sectiones 8 et 9. Νικάνορα: hoc accentu ipse codex, nec aliter alius ex meo Londinensis factus, saeculi undecimi.

⁴ Cf. huc sectionem 10.

ταύτης. προσκυνῶ καὶ δοξάζω τὴν ἀγαθότητα τοῦ θεοῦ, ὅτι ἐποίησεν ὑμᾶς σκυλῆναι ἄχρι τῆς γῆς ταύτης.

Ταῦτα⁴ δὲ αὐτῆς λεγούσης ἦλθεν ὁ τύραννος καὶ ἐπιλαβόμενος τῶν ἱματίων αὐτῆς λέγει· ὦ Νικάνορα, μὴ οὐκ ἀφήκᾳ σε κειμένην ἐπὶ τῆς κλίνης ἀπὸ τῆς νόσου σου; πόθεν οὖν εὗρες τὴν δύναμιν ταύτην καὶ τὴν ἰσχύν, ὥστε δυνηθῆναι σε ἐλθεῖν πρὸς τοὺς μάγους τοὺς ἀνθρώπους τούτους; ἐάν μὴ οὖν εἴπῃς τίς ἐστὶν ὁ ἰατρός, τιμωρησομαι (codex -ρήσωμαι) σε πολλαῖς τιμωραῖαις. ἀποκριθεῖσα δὲ ἡ Νικάνορα εἶπεν· ὦ τυραννοτρόφε, ἔκβαλε ἀπὸ σοῦ τὴν τυραννίδα ταύτην καὶ ἐπιλάθου τῶν ἔργων σου τῶν πονηρῶν, καὶ ἐγκατέλειπε τὸν βίον τὸν πρόσκαιρον τοῦτον, καὶ ἀπόθευ τὴν δόξαν τὴν μάταιαν, ὅτι παρέρχεται ὡς σκιά, ζήτησεν δὲ μᾶλλον τὰ αἰώνια, καὶ ἔπαρον ἀπὸ σεαυτοῦ τὸ θηριώδες καὶ ἀσελγὲς ἔργον τῆς αἰσχρᾶς ἐπιθυμίας, καὶ παραιτήσει τὴν κενὴν συνουσίαν, ἣτις ἐστὶν γεωργία τοῦ θανάτου, ὁ φραγμὸς ὁ σκοτεινός, καὶ κατὰστροφὸν τὸ μεσότοιχον τῆς φθορᾶς, καὶ περιποιήσει σεαυτῷ βίον σεμνὸν καὶ ἄρופן, ἵνα γνωμέθα ἐν ἀγιασμῷ διαπαντός. ἐάν οὖν θέλεις (sic) παρὰ σοί με μένειν, ἐν ἐγκρατεῖα οἰκήσω σὺν σοί.

Ὡς⁵ δὲ ἤκουσεν τοὺς λόγους τούτους ὁ τύραννος, ἐπιλαβόμενος τῶν τριχῶν τῆς κεφαλῆς αὐτῆς ἔσυρεν αὐτὴν λακτίζων καὶ λέγων· καλόν σοι ἐστὶν ἀναιρεθῆναι ἐν τῷ ἔϊφαι μου μᾶλλον ἢ ὁρᾶν σε μετὰ τῶν ξένων τούτων τῶν μάγων καὶ πλάνων. σὲ οὖν τιμωρήσομαι καὶ τοὺς πλανήσαντάς σε ἀποκτενῶ. καὶ στραφεὶς μετ' ὀργῆς πρὸς τοὺς δημίους τοὺς ἀκολουθοῦντας αὐτῷ εἶπεν· ἐνέγκατέ μοι τοὺς ἐπιθέτας τούτους, συνδραμόντες δὲ οἱ δῆμιοι εἰς τὴν οἰκίαν τοῦ Στάχους καὶ κρατήσαντες τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην σὺν τῷ λεοπαρδίῳ καὶ τῷ ἐρίφῳ τῶν αἰγῶν ἐξήνεγκαν σύροντες (codex εὐρόντες).

Ὅτε⁶ ἶδεν αὐτοὺς ὁ τύραννος, ἔβρουξε τοὺς ὀδόντας αὐτοῦ ἐπ' αὐτοὺς λέγων· σύρατε τοὺς μάγους τούτους καὶ πλάνους τοὺς πλανήσαντας πολλὰς ψυχὰς γυναικῶν καὶ λέγοντας ὅτι θεο-

⁴ Haec sectioni 12. respondent.

⁵ Cf. haec cum sectione 14.

⁶ Cf. ad sectionem 15.

σεβείς ἐσμέν. καὶ ἐποίησεν ἐνεχθῆναι ἱμάντας, καὶ ἔδησαν τοὺς πόδας αὐτῶν· καὶ προσέταξε συρῆναι αὐτοὺς ἀπὸ τῆς πύλης ἕως τοῦ ἱεροῦ. πολλοὶ δὲ ὄχλοι συνήχθησαν εἰς τὸν τόπον ἐκεῖνον. ἐθαύμαζον δὲ σφόδρα τὸν λεόπαρδον καὶ τὸν ἔριφον, ἐπειδὴ ἦσαν λαλοῦντες ὡς ἄνθρωποι, καὶ τινὲς ἀπὸ τοῦ πλήθους ἐπίστευσαν τοῖς λόγοις τῶν ἀποστόλων.

Εἶπαν¹ δὲ οἱ ἱερεῖς πρὸς τὸν τύραννον· μάγοι εἰσὶν οἱ ἄνθρωποι οὗτοι. καὶ ἀκούσας ταῦτα ἐξεκαύθη τῇ θυμῷ καὶ ἐπλήσθη ὀργῆς. καὶ προσέταξεν γυμνωθῆναι τὸν Φίλιππον καὶ τὸν Βαρθολομαῖον καὶ τὴν Μαριάμνην, λέγων· ἐρευνήσατε αὐτούς, μήποτε εὑρήτε τὴν μαγείαν (cod. h. l. μαγίαν, aliter post) αὐτῶν. ἐγύμνωσαν δὲ αὐτοὺς οἱ δῆμιοι, καὶ τὴν Μαριάμνην κρατήσαντες ἔσυρον λέγοντες· ἀποκαλύψατε αὐτήν, ἵνα μάθωσιν ὅτι γυνὴ ἐστὶν ἀκολουθεῖσα αὐτούς. ἐκέλευσεν δὲ ἐλθεῖν σκυτάλας καὶ νεῦρα ἰσχυρά, καὶ τρήσαντες τὰ σφυρά τοῦ Φιλίππου ἀνῆνεγκαν κόρακας, καὶ τὰ νεῦρα εἰσήνεγκαν διὰ τῶν πτερυγῶν αὐτοῦ, καὶ ἐκρέμασαν (sic codex) αὐτὸν κατὰ κεφαλῆς [ἐπὶ] φυτοῦ ὄντος πρὸ τῆς θύρας τοῦ ἱεροῦ, καὶ πασσάλους πήξαντες εἰς τὸν τοῖχον τοῦ ἱεροῦ ἔασαν αὐτόν. τὸν δὲ Βαρθολομαῖον δῆσαντες ποδῶν καὶ χειρῶν ἐξέτειναν γυμνὸν καὶ (sic) εἰς τὸν τοῖχον. ὅτε² δὲ ἐγύμνωσαν τὴν Μαριάμνην, ἡλλάγη ἡ ὁμοίωσις τοῦ σώματος αὐτῆς, καὶ ἐγένετο κιβωτὸς ὑελίνη (ita codex) φωτὸς γέμουσα, καὶ οὐκ ἠδυνήθησαν ἐγγίσει πρὸς αὐτήν.

Ἐλάλησεν³ δὲ ὁ Φίλιππος μετὰ Βαρθολομαίου τῇ Ἑβραϊδὶ διαλέκτῳ· ποῦ ἐστὶν Ἰωάννης σήμερον ἐν τῇ ἡμέρᾳ τῆς ἀνάγκης ἡμῶν; ἰδοὺ γὰρ λυόμεθα ἀπὸ τῶν σωμάτων ἡμῶν. . . .³ καὶ γὰρ εἰς αὐτήν ἐπεχείρησαν τὴν Μαριάμνην παρὰ τὸ καθῆκον· ἐμαστίγωσαν δὲ τὸν λεόπαρδον καὶ τὸν ἔριφον τῶν αἰγῶν, καὶ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχυος, ἐπειδὴ ὑπέδεξατο ἡμᾶς.

¹ His breviter tanguntur quae sectionibus 17 et 18 scripta sunt; post vero pergitur ad sectionem 19.

² Cf. sectionem 20.

³ Cf. sect. 21.

⁴ Sequuntur haec: καὶ εὐξεται ὑπὲρ τίνος, quae non sana sunt. Possit emendari καὶ τίς εὐξεται ὑπὲρ ἡμῶν; Vix enim satis est transponere ὑπὲρ τίνος ante

εἰπωμεν τοίνυν ἡμεῖς ἵνα πῦρ καταβῇ ἐκ τοῦ οὐρανοῦ καὶ κατακάυσῃ αὐτούς.

Καὶ⁴ ταῦτα λέγοντος τοῦ Φιλίππου, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν διακινῶν ἐν τῇ πλατείᾳ, καὶ ἐξέταξε τοὺς ἐν τῇ πόλει· τίς ἐστὶν ὁ θόρυβος καὶ τίνες οἱ ἄνθρωποι οὗτοι; καὶ τίς ἔνεκεν τιμωροῦνται; καὶ λέγουσιν αὐτῷ· οὐκ εἰς ἐν τῇ πόλει ταύτῃ; οὔτε ἔγνωσ ἔνεκεν τῶν ἀνθρώπων τούτων ὅπως ἐτάραξαν τοὺς οἴκους ἡμῶν, καὶ τὴν πόλιν δὲ πᾶσαν; ἔτι γε μὴν καὶ τὰς γυναῖκας ἡμῶν ἀποστῆναι ἀνέπεισαν ἀφ' ἡμῶν προσφάσει θεοσεβείας, ξένον καταγγέλλοντες ὄνομα Χριστοῦ ἐκλείσαν δὲ καὶ τὰ ἱερὰ ἡμῶν, ἔχοντές ἵνα μαγεῖαν μεθ' ἑαυτῶν, καὶ ἀναιροῦσι τοὺς ὄφεις τοὺς ὄντας ἐν τῇ πόλει διὰ ξενῶν ὀνομασιῶν μὴ ἐγνωσμένων ἡμῖν ποτέ· τὸ δὲ κατοικητήριον ἐπηξάν ἐν τῇ οἰκίᾳ τοῦ Στάχυος τοῦ τυφλοῦ, ὃν καὶ ἐποίησαν ἀναβλέψαι διὰ πτύσματος γυναικὸς ἀκολουθούσης αὐτοῖς· ἐκείνη δὲ ἐστὶν τάχα ἢ ἔχρυσά ὅλην τὴν μαγεῖαν· ἀκολουθεῦσιν δὲ αὐτοῖς λεόπαρδος καὶ ἔριφος λαλοῦντες ὡς ἄνθρωποι. εἰ δὲ καὶ σὺ τοιαῦτα πράγματα ἐώρακας, οὐκ εἶχες παραχθῆναι ἐπὶ τούτοις; Ἀποκριθεὶς⁵ δὲ Ἰωάννης εἶπεν αὐτοῖς· ὑποδείξατέ μοι αὐτούς. οἱ δὲ ἤνεγκαν αὐτὸν εἰς τὸ ἱερόν, ἔνθα ὁ Φίλιππος ἐκρέμματο (ita codex). ὁ δὲ Φίλιππος ὡς εἶδεν τὸν Ἰωάννην, λέγει τῷ Βαρθολομαίῳ· ὦ ἀδελφέ μου, ἰδοὺ ἦλθεν ὁ υἱὸς βαρεγά (ita prorsus), ὅς ἐστιν τὸ ὕδωρ τὸ ζῶν. ὁ δὲ Ἰωάννης εἶδεν τὸν Φίλιππον κρεμμάμενον (duplici μ constanter cod.) κατὰ κεφαλῆς δεδεμένον ἐκ τῶν σφυρῶν αὐτοῦ· εἶδεν δὲ καὶ τὸν Βαρθολομαῖον δεδεμένον εἰς τὸν τοῖχον τοῦ ἱεροῦ.

(24) Καὶ εἶπεν τοῖς ἀνθρώποις τῆς πόλεως· ὦ τέκνα τοῦ ὄφews, πόση ἐστὶν ἡ ἄνοια ὑμῶν· ἐπλάνησε γὰρ ὑμᾶς ἡ ὁδὸς τῆς πλάνης· πνέων ἔπνευσεν εἰς ὑμᾶς ὁ δράκων ὁ πονηρός. διατί τιμωρεῖσθε τοὺς ἀνθρώπους τούτους, ὅτι εἰρήκασιν· ἐχθρὸς ὑμῶν ἐστὶν ὁ ὄφεις;

(25) Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους τοῦ Ἰωάννου, ἐπῆνεγκαν ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν λέγοντες· ἐνομιζομέν σε

⁴ Incipit sectio 22.

⁵ Incipit h. l. sect. 23.

συμπολίτην ἡμῶν εἶναι· νῦν δὲ ἡ λαλιά σου ἐφανερώσεν σε, ὅτι καὶ σὺ τούτων κοινωνὸς τυγχάνεις. ἐν ᾧ οὖν θανάτῳ ἀπέρχεσθαι μέλλουσιν, καὶ σὺ ἐν τούτῳ ἀπέρχῃ· οὕτως γὰρ ἐβουλευσάντο οἱ ἱερεῖς, ὅτι ἐκστραγγίσωμεν αὐτῶν τὸ αἷμα κρεμμαμένων κατὰ κεφαλῆς, καὶ μίξαντες μετ' οἴνου προσενέγκωμεν τῇ ἐχθρῇ.

Ὡς δὲ ἦσαν λέγοντες ταῦτα, ἰδοὺ ἡ Μαριάμνη ἀνέστη ἀπὸ τοῦ τόπου, ἐν ᾧ ἐτύγγανεν, καὶ ἐγένετο κατὰ τὸν πρῶτον αὐτῆς τύπον. οἱ δὲ ἱερεῖς ἐπήνεγκαν αὐτῶν τὰς χεῖρας ἐπὶ τὸν Ἰωάννην, θέλοντες αὐτὸν κρατῆσαι, καὶ οὐκ ἔδυνήθησαν. τότε Φίλιππος μετὰ Βαρθολομαίου εἶπεν τῷ Ἰωάννῃ· τοῦ ἔστιν Ἰησοῦς ὁ μὴ ἐπιτρέπων ἡμῖν ποιῆσαι τὴν ἐαυτῶν ἐκδίκησιν κατὰ τούτων τῶν βασανιζόντων ἡμᾶς· ἀπὸ δὲ τοῦ νῦν οὐκ ἀνέξομαι αὐτῶν.

(26) Καὶ ἐλάλησεν ὁ Φίλιππος ἐν τῇ Ἑβραϊδὶ διαλέκτῳ λέγων· ὁ πατήρ μου οὐθαήλ', τοῦτ' ἔστιν· ὁ Χριστὸς ὁ πατήρ τοῦ μεγέθους, οὗ τὸ ὄνομα φοβοῦνται πάντες αἰῶνες, ὁ ὧν δυνατὸς καὶ δύναμις τοῦ παντός, οὗ τὸ ὄνομα πορεύεται ἐν δυναστείᾳ, ἐλωᾶ· εὐλογητὸς εἰ εἰς τοὺς αἰῶνας· ὃν τρέμουσιν ἀρχαὶ καὶ ἐξουσίαι φρίττοντες ἐνώπιόν σου, ὁ βασιλεὺς τῆς τιμῆς, ὁ πατήρ τῆς μεγαλιότητος, οὗ τὸ ὄνομα ἐφθάσε πρὸς τὰ θηρία τῆς ἐρήμου καὶ ἡσύχασαν σοῦ ἕνεκα, καὶ διὰ σέ ἀπέστησαν ἀφ' ἡμῶν οἱ ὄφεις, ἐπάκουσον ἡμῶν πρὸ τοῦ ἡμᾶς αἰτῆσαι· ὁ βλέπων ἡμᾶς πρὸ τοῦ ἡμᾶς καλέσαι, ὁ γινώσκων τὴν βουλὴν ἡμῶν, ὁ πανεπίσκοπος πάντων, ὁ προβάλλων ἐφ' ἑαυτοῦ τοὺς οἰκτιρμούς· τοὺς ἀναριθμήτους, ἀνοιξάτω τὸ ἑαυτῆς στόμα ἡ ἄβυσσος καὶ καταπιέτω τοὺς ἀθέους τούτους τοὺς μὴ βουλευθέντας χωρῆσαι τὸν λόγον τῆς ἀληθείας σου.

(27) Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἤνοιξεν τὸ ἑαυτῆς στόμα ἡ ἄβυσσος, καὶ ἐξετινάχθη ὄλος ὁ τόπος ἐκεῖνος ἀπὸ τοῦ ἀνθυπάτου ἕως παντός τοῦ πλήθους σὺν τοῖς ἱερεῦσιν, καὶ κατεβυθίσθησαν πάντες. ἔμειναν δὲ ἀσάλευτοι οἱ τόποι ἐν οἷς ἐτύγγανον οἱ ἀπόστολοι καὶ πάντες οἱ μετ' αὐτῶν, καὶ ἡ οἰκία τοῦ Στάχους καὶ ἡ γυνὴ τοῦ τυράννου Νικάνορα καὶ αἱ εἴκοσι τέσσαρες γυναῖκες αἱ φυγοῦσαι ἀπὸ τῶν ἀνδρῶν καὶ αἱ τεσσαράκοντα παρθένοι αἰτινες οὐκ ἔγνωσαν ἀνδρας· οὔτε μόνον οὐ κατήλθον εἰς τὴν ἄβυσσον, ὅτι ἦσαν δεδουλωμένοι καὶ δεξάμενοι τὸν λόγον τοῦ

θεοῦ καὶ τὴν σφραγίδα αὐτοῦ· οἱ δὲ λοιποὶ πάντες τῆς πόλεως κατεπόθησαν εἰς τὴν ἄβυσσον.

(29) Φανεῖς δὲ ὁ σωτὴρ ἐν ἐκείνῃ τῇ ὥρᾳ λέγει τῷ Φιλίππῳ· τίς ἐστὶν θέμενος τὴν ἑαυτοῦ χεῖρα ἐπ' ἄροτρον καὶ στραφεὶς εἰς τὰ ὀπίσω εὐθείαν ποιῶν τὴν ἄλλακα· ἢ τίς παρέχει τὸν ἑαυτοῦ λύχρον ἐτέροις καὶ αὐτὸς μένει καθήμενος ἐν τῇ σκοτίᾳ; ἢ τίς οἰκεῖ ἐν τῇ κοπρίᾳ καὶ καταλείπει τὸ ἑαυτοῦ οἰκητήριον ἄλλοις; ἢ τίς τίθησιν τὸ ἑαυτοῦ ἔνδυμα κάτω καὶ πορεύεται ἐν ταῖς ἡμέραις τοῦ χειμῶνος γυμνός; ἢ τίς δοῦλος πληρώσας τὴν διακονίαν τοῦ κυρίου αὐτοῦ οὐ κληθήσεται ὑπ' αὐτοῦ εἰς τὸν (sic) δεῖπνον· ἢ τίς τρέχει μετὰ σπουδῆς ἐν τῷ σταδίῳ καὶ οὐ λαμβάνει τὸ βραβεῖον; Φίλιππε, ἰδοὺ ὁ νύμφων μου ἑτοιμός ἐστιν, καὶ μακάριός ἐστιν ὁ ἔχων τὸ ἑαυτοῦ ἔνδυμα λαμπρόν· αὐτὸς γάρ ἐστιν ὁ λαμβάνων τὸν στέφανον τῆς χαρᾶς ἐπὶ τῆς κεφαλῆς αὐτοῦ. ἰδοὺ τὸ δεῖπνον ἑτοιμόν ἐστιν, καὶ μακάριός ἐστιν ὁ κεκλημένος ὑπὸ τοῦ νυμφίου. πολὺς ἐστὶν ὁ θερισμὸς τοῦ ἀγροῦ, μακάριος δὲ ἐστὶν ὁ ἐργάτης ὁ δυνατός.

(30) Ὅτε δὲ ὁ Φίλιππος ἤκουσεν τοὺς λόγους τούτους παρὰ τοῦ σωτῆρος, ἀποκριθεὶς λέγει αὐτῷ· ἀφῆκας ἡμᾶς, ὦ Ἰησοῦ Ναζωραῖε, καὶ οὐκ ἐπιτρέπεις ἡμᾶς πατάξαι τούτους μὴ βουληθέντας σε βασιλεῦσαι ἐπ' αὐτοῖς; τοῦτο δὲ ἔγνωμεν, ὅτι οὐπω ἐκηρύχθη τὸ ὄνομά σου ἐν παντὶ τῷ κόσμῳ καὶ ἔπεμψας εἰς τὴν πόλιν ταύτην. οὐκ εἶχον δὲ κατὰ διάνοιαν ἐλθεῖν εἰς τὴν πόλιν ταύτην, καὶ ἀπέστείλας με, δούς τὴν ἐντολήν σου τὴν ἀληθινήν, ἵνα διώξω πᾶσαν πλάνην καὶ εἰδῶλον καὶ δαιμόνιον καταργήσω καὶ πᾶσαν δύναμιν τοῦ ἀκαθάρτου. ὅτε δὲ παρεγενόμην ἐνταῦθα, οἱ δαίμονες ἔφυγον ἀπὸ προσώπου ἡμῶν διὰ τὸ ὄνομά σου καὶ οἱ δράκοντες καὶ οἱ ὄφεις ἐξηράνθησαν, οὗτοι δὲ οὐ προσεδέξαντο εἰς ἑαυτοὺς τὸ φῶς σου τὸ ἀληθινόν· καὶ διὰ τοῦτο ἐβουλεύσάμην ταπεινῶσαι αὐτοὺς κατὰ τὴν ἀπόνοιαν αὐτῶν.

(31) Εἶπεν δὲ ὁ σωτὴρ· ὦ Φίλιππε, ἐπειδὴ κατέλειπες τὴν ἐντολήν μου ταύτην μόνον¹ τοῦ μὴ ἀποδοῦναι κακὸν ἀντὶ κακοῦ, διὰ τοῦτο κατασχεθήσῃ ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη, μὴ γενόμενος ἐν τῷ τόπῳ τῆς ἐπαγγελίας σου· πλὴν τοῦτό ἐστιν

¹ Additur h. l. μητεμώσας, ita prorsus.

τὸ τέλος τῆς ἐξελεύσεώς σου ἀπὸ τοῦ σώματος ἐν τῷ τόπῳ τούτῳ· ὁ δὲ Βαρθολομαῖος τὸν κλῆρον ἔχει ἐν Λυκαονίᾳ καὶ σταυροῦται ἐκεῖ· ἡ δὲ Μαριάμνη τὸ σῶμα αὐτῆς κατατίθησιν ἐν τῷ Ἰορδάνῃ ποταμῷ.

(32) Στραφεὶς δὲ ὁ σωτὴρ ἀνέτεινεν τὴν χεῖρα αὐτοῦ καὶ ἐχάραξεν σταυρὸν ἐν τῷ αἵρι διαβαίνων, καὶ ἦν πλήρης φωτός, καὶ εἶχεν τὸν τύπον καθ' ὁμοιότητα κλίμακος· πᾶν δὲ τὸ πλήθος τῶν ἀπὸ τῆς πόλεως καταβεβηκότων εἰς τὴν ἄβυσσον ἀνέρχοντο ἐν τῇ κλίμακῃ τοῦ φωτεινοῦ σταυροῦ, καὶ οὐδεὶς ἀπ' αὐτῶν ἔμεινεν εἰς τὴν ἄβυσσον, εἰ μὴ μόνον ὁ τύραννος καὶ οἱ ἱερεῖς καὶ ἡ ἔχιδνα ἡ ὑπὲρ αὐτῶν λατρευομένη. ὅτε δὲ ἀνῆλθον οἱ ὄχλοι ἀπὸ τῆς ἀβύσσου, βλέψαντες εἶδον τὸν Φίλιππον κρεμμάμενον κατὰ κεφαλῆς, τὸν δὲ Βαρθολομαῖον εἰς τὸν τεῖχον τοῦ ἱεροῦ· εὗρον δὲ καὶ τὴν Μαριάμνην κατὰ τὸν πρῶτον τύπον. ὁ δὲ σωτὴρ ἀνῆλθεν εἰς τὸν οὐρανόν, βλέπόντων εἰς αὐτὸν τοῦ τε Φιλίππου καὶ τοῦ Βαρθολομαίου καὶ Μαριάμνης καὶ τοῦ λεοπάρδου καὶ τοῦ ἐρίφου τῶν αἰγῶν καὶ Νικανόρας καὶ Στάχους· ἦσαν δὲ πάντες μετὰ φωνῆς μεγάλης δοξάζοντες τὸν θεὸν ἐν φόβῳ καὶ τρόμῳ, κράζοντες· εἰς θεὸς ὁ ἀποστείλας ἡμῖν τὴν ἑαυτοῦ σωτηρίαν, οὗ τὸ ὄνομα κηρύττουσιν οὗτοι οἱ ἄνθρωποι· μετανοοῦμεν τοίνυν ἐν τῇ πλάνῃ ἐν ἣ ἐτυγχάνομεν πρὸ τῆς χάριτος, μήπου γενόμενοι ἄξιοι τῆς αἰωνίου ζωῆς, καὶ πιστεύομεν θεασάμενοι τὰ θαυμάσια τὰ δι' ἡμᾶς γενόμενα. τινὲς δὲ αὐτῶν ἔρριψαν ἑαυτοὺς ἐπὶ πρόσωπον καὶ προσεκύνησαν τοὺς ἀποστόλους· ἄλλοι δὲ ἐσκέπτοντο φυγεῖν λέγοντες· μήποτε ἐστὶν ἕτερος σεισμός καθ' ὁμοιότητα τοῦ παρελθόντος.

(33) Ἐκτείνας δὲ τὰς χεῖρας αὐτοῦ ὁ ἀπόστολος Φίλιππος κρεμμάμενος κατὰ κεφαλῆς εἶπεν· ἄνδρες τῆς πόλεως, ἀκούσατε τοὺς λόγους τούτους, οὓς ἐγὼ μέλλω ὑμῖν λέγειν, κρεμμάμενος κατὰ κεφαλῆς. ἐμάθετε πόσαι εἰσὶν αἱ δυνάμεις τοῦ θεοῦ, καὶ τὰ θαυμάσια ἅπερ ἐθεάσασθε, ὅτι ἐν τῷ γενναμένῳ σεισμῷ ἡ πόλις ὑμῶν ἀπώλετο. καὶ τοῦτο δὲ φανερόν ἐγένετο ὑμῖν, ὅτι οὐκ ἀπώλετο ἡ οἰκία Στάχους οὔτε κατήλθεν εἰς τὴν ἄβυσσον αὐτός, ἐπεὶδὴ ἐπίστευσεν εἰς τὸν θεὸν τὸν ἀληθινόν καὶ ὑπεδέξατο ἡμᾶς τοὺς δούλους αὐτοῦ. ἐγὼ δὲ τελειώσας ὅλον τὸ θέ-

λημα τοῦ θεοῦ μου, ὀφειλέτης αὐτοῦ εἰμὶ ἀνθ' ὧν ἀπέδωκα τῷ ποιήσαντί μοι κακόν.

(34) Καὶ τινὲς τῶν βαπτισθέντων ἔδραμον ἵνα λύσωσι τὸν Φίλιππον κρεμμάμενον κατὰ κεφαλῆς. ἀποκριθεὶς δὲ εἶπεν αὐτοῖς· ἄνδρες ἀδελφοί μου¹ -- παρθενεύοντες τὰ μέλη τῆς σαρκὸς αὐτῶν καὶ πορνεύοντες ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν πληθύνθήσεται ὡς ὁ κατακλυσμός. πληθύνουσι δὲ τοῦ ἀκούειν ἐν ταῖς πειθαναῖς (sic) ἡδοναῖς, ἐπιλανθανόμενοι τοῦ θεοῦ τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληθύνονται αἱ καρδίαι αὐτῶν ὑπερφηφανείας (sic), ἐσθίοντες καὶ πίνοντες ἐν τῇ αὐτῶν λατρείᾳ, ἐπιλανθανόμενοι τῆς ἀγίας ἐντολῆς καὶ αὐτὴν ἀθετοῦντες. διαστραμμένη ἔσται ἡ γενεὰ ἐκείνη· μακάριος δὲ ἔστιν ὁ ἀναχωρῶν ἐν τοῖς ταμεῖσις αὐτοῦ, ὅτι αὐτὸς ἀναπαύσεται ἐν τῇ ἐξόδῳ αὐτοῦ. οὐκ οἶδας, ὦ Βαρθολομαῖ. ἔτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωὴ ἔστιν ἀληθινὴ καὶ γνῶσις; εἶπεν γάρ ὁ κύριος ἡμῶν διδάσκων ἡμᾶς ὅτι πᾶς ὅς ἐάν ἐμβλέψῃ γυναικὶ καὶ ἐπιθυμήσῃ αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ ἐπλήρωσεν τὴν μοιχίαν (sic). καὶ διὰ τοῦτο ὁ ἀδελφὸς ἡμῶν Πέτρος ἔφυγεν ἀπὸ παντός τόπου ἐν ᾧ ὑπῆρχεν γυνή· ἔτι δὲ καὶ σκάνδαλον εἶχεν διὰ τὴν ἰδίαν θυγατέρα, καὶ ἠῤῥαστο πρὸς κύριον, καὶ ἐγένετο ἐν παραλύσει τῆς πλευρᾶς αὐτῆς διὰ τὸ μὴ ἀπατηθῆναι αὐτήν. ὁρᾷς, ἀδελφέ, ὅτι ἡ ὄρασις τῶν ὀφθαλμῶν φέρει καταλαλιὰν καὶ ἀρχὴν τῆς ἀμαρτίας, καθὼς γέγραπται· ἔτι βλέψασα εἶδεν τὸ φυτὸν ὅτι ἀρεστὸν τοῖς ὀφθαλμοῖς αὐτῆς καὶ καλὸν εἰς βρώσιν, καὶ ἡπατήθη. ἡ ἀκοή τοίνυν τῶν παρθένων ἔστω ἀγία· ἐν δὲ τῇ ἐξόδῳ πορευέσθωσαν ἀνά δύο δύο, ὅτι πολλαί εἰσι αἱ διαστροφαὶ τοῦ ἐχθροῦ. ἡ πορτία (sic) αὐτῶν καὶ ὁ τρόπος ἐχέτω τάξιν καλήν, ἵνα σωθῶσιν· εἰ δὲ μή, ὁ καρπὸς αὐτῶν ἔστω κοινός.

(37) Ἀδελφέ μου Βαρθολομαῖ, δὸς τὰς παραγγελίας ταύτας, παραγγείλας αὐτάς τῷ Σάχνῃ, καὶ κατὰστησον αὐτὸν ἀρχηγὸν καὶ ἐπίσκοπον ἐν τῇ ἐκκλησίᾳ. ἵνα καὶ αὐτὸς ὅμοιος (sic) γένηται καλῶς διδάσκων. μὴ ἐμπιστεύσῃς οἰκονομίαν μη-

¹ Hoc loco haud dubie plura desunt. Quum in codice novum folium incipiat, totius folii textus excidisse videtur. Pertinent autem quae sequuntur, nisi fallor, ad ea quae Philippus Bartholomaeo dixit sectione 36.

δεν· νεωτέρω· μὴ καταστήσῃς μηδὲνα τοιοῦτον ἐπὶ καθέδρᾳ διδασκόντων, ἵνα μὴ βεβηλώσῃς τὸ μαρτύριον τοῦ Χριστοῦ· ὁ γὰρ διδάσκων ὀφείλει ἔχειν τὰ ἔργα αὐτοῦ ὅσα τῶν λόγων, ἵνα ὁ λόγος ἡρτυμένος ᾗ ἐν παντὶ καιρῷ ἐν τῇ ἰδίᾳ δόξῃ. ἐγὼ δὲ ἀπολύομαι ἀπὸ τοῦ σώματός μου κρεμνύμενος κατὰ κεφαλῆς· ἄρῃ οὖν τὸ σῶμά μου καὶ ἐνταφιάσῃς χάρταις Συριατικαῖς, καὶ μὴ βάλλῃς θόνην λινὴν, ἐπειδὴ ἔβαλαν εἰς τὸ σῶμα τοῦ κυρίου ἡμῶν· καὶ σφίγγῃς αὐτὸ ἐν χάρταις καὶ παπύροις, καὶ χῶσον αὐτὸ ἐν τῇ αὐλῇ τῆς ἀγίας ἐκκλησίας. καὶ γίνεσθε ὑπὲρ ἐμοῦ εὐχόμενοι ἐπὶ τεσσαράκοντα ἡμέρας, ἵνα ἀφῇ μοι ὁ θεὸς τὴν παράβασιν ἣν ἐποίησα, ὅτι ἀνταπέδωκα τῷ ποιήσαντί μοι κακὰ, καὶ ὅπως μὴ γένηταί μοι ἐν τοῖς αἰῶσιν ἐπὶ τεσσαράκοντα ἔτη.

(38) Ταῦτα δὲ εἰπὼν ὁ Φίλιππος ἠΰξαστο λέγων· κύριέ μου Ἰησοῦ Χριστέ, ὁ πατὴρ τῶν αἰώνων, βασιλεῦ ὅλου τοῦ φωτός, ὁ σοφίσας ἡμᾶς ἐν τῇ σοφίᾳ σου, ὁ δεδοκώς ὑμῖν τὴν ὑψηλὴν γνῶσιν, ὁ χαρισάμενος ἡμῖν τὴν βουλήν τῆς ἀγαθότητός σου, ὁ μηδέποτε χωρισθεὶς ἡμῖν (sic)· σὺ εἰ ὁ αἴρων τὴν νόσον ἀπὸ τῶν καταφευγόντων εἰς σέ· σὺ εἰ ὁ δεδοκώς ἡμῖν τὸν λόγον τοῦ ἐπιστρέψαι ἐπὶ σέ τοὺς πλανωμένους· σὺ εἰ ὁ δεδοκώς ἡμῖν σημεῖα καὶ τέρατα διὰ τοὺς ὀλιγοπίστους· σὺ εἰ ὁ παρέχων τὸν στέφανον ἐπὶ τῶν νικησάντων· σὺ τυγχάνεις ἡμῶν ἀγωνοθέτης, ὁ δωρησάμενος ἡμῖν τὸν στέφανον τῆς χαρᾶς, ὁ λαλῶν σὺν ἡμῖν ἵνα δυνηθεῖμεν ἀντιστῆναι τοῖς βλάπτουσιν ἡμᾶς· σὺ εἰ ὁ σπείρων καὶ θερίζων καὶ πληθύνων καὶ αὐξάνων καὶ ζωοποιῶν πάντας τοὺς ἰδίους δούλους σου· οἱ ἔλεγχοι καὶ αἱ ἀπειλαὶ ὑπάρχουσιν ἡμῖν βοήθεια καὶ δύναμις διὰ τοὺς ἐπιστρέφοντας ἐπὶ σέ δι' ἡμῶν τῶν σῶν δούλων. ἔλθε κύριε καὶ δός μοι νίκης στέφανον ἐνώπιον τῶν ἀνθρώπων. μὴ ἐπικαλυψάτω (codex ἐπιλαμψάτω) με ὁ σκοτεινὸς αὐτῶν ἄηρ μηδὲ κάπνος αὐτῶν καύσῃ τὴν μορφήν τῆς ψυχῆς μου, ὅπως διαπεράσω τὰ ὕδατα τῆς ἀβύσσου καὶ μὴ βυθισθῶ ἐν αὐτοῖς. κύριέ μου Ἰησοῦ Χριστέ, μὴ εὗρῃ ὁ ἐχθρὸς τοῦ δύνασθαι κατηγορησαί μοι ἐνώπιον σου τοῦ ἀληθινοῦ κριτοῦ, ἀλλ' ἐνδυσόν με τὴν φωτεινὴν σου στολήν, καὶ Ce-
tera perierunt.

His adiungamus nonnulla ex iis quae codex Barroccianus 180. ex iisdem desumpta actis praebet. Tenet is textus medium quiddam inter Parisiensem modo a nobis exscriptum et eum quem e duobus codicibus, altero Parisiensi altero Veneto, anno 1851. edidimus. Propius tamen et ipse ad antiquiorem horum actorum rationem in Parisiensi 1468. superstitem accedit necdum leopardo et hoedo humana voce loquentibus destitutus est.

Μαρτύριον τοῦ ἁγίου ἀποστόλου Φιλίππου.

Ὅτε¹ δὲ Φίλιππος ὁ τοῦ Χριστοῦ ἀπόστολος κατεκλείσθη ἐν τῷ ἱερῷ τῆς ἐχίδνης ὑπὸ τοῦ ἡγεμόνος, ὡσαύτως καὶ ὁ Βαρθολομαῖος καὶ ἡ Μαριάμνη καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος, συνήχθησαν οἱ ἱερεῖς ἐπὶ τὸ αὐτὸ ὡς ἄνδρες ἐπτά, καὶ δραμόντες ἐπὶ τὸν ἀνθύπατον κατεβέβουν· ὃ ἀνθύπατε τυραννογνώφε (cod. -γνώφε), ἐκδίκησον ἡμᾶς ἀπὸ τῶν ξένων ἀνθρώπων τῶν ἀπαιδευτῶν καὶ φθορέων καὶ μάγων καὶ πλανώντων τοὺς ὄχλους. ἀφ' οὗ γὰρ ἐπεδήμησαν εἰς ἡμᾶς, ἐπλήσθη ἡ πόλις πάσης ἀχρήστου πράξεως αὐτῶν· ἀπέκτειναν δὲ καὶ τοὺς ὄφεις τοὺς υἱοὺς τῆς θεᾶς ἡμῶν· ἔκλεισαν δὲ καὶ τὸ ἱερὸν ἡμῶν, καὶ ἡρῆμωται ὁ βωμός, καὶ οὐχ εὗρήκαμεν οἶνον, ἵνα πιούσα ἡ ἐχίδνα ὑπνώσει· πολλὰ δὲ νύμφαι καὶ γυναῖκες ἀπῆλθον πρὸς αὐτοὺς καὶ ἀφῆκον τοὺς ἄνδρας. εἰ δὲ θέλεις γινῶναι ὅτι ὄντως μάγοι εἰσίν, βλέψον καὶ ἴδε τὸν λεόπαρδον καὶ τὸν ἔριφον ἀνθρωπίνως λαλοῦντα· ἀλλὰ καὶ ἡμᾶς θέλουσιν μαγεῦσαι, λέγοντες· ζήσατε ἐν ἀγνείᾳ, πιστεύσαντες τῷ θεῷ. πῶς δὲ καὶ εἰσῆλθον εἰς τὴν πόλιν; πῶς δὲ καὶ οἱ δράκοντες οὐκ ἐτύφλωσαν αὐτοὺς καὶ ἀνείλον; πῶς δὲ καὶ τὸ αἷμα αὐτῶν οὐκ ἔπιον, ἀλλὰ καὶ ὑπὸ τούτων τῶν μάγων κατεβλήθησαν; εἰ καὶ ταῦτά εἰσιν ἐν τέχνῃ μαγικῇ², ἐν ὅλῃ τῇ κτίσει οὐκ ἐφάνη οὕτως, ἀλλαγῇναι φύσιν καὶ φωνήν, ὅτι τὰ πετεινὰ πέτανται κατὰ τὸ ἴδιον εἶδος, καὶ τὰ τετράποδα καὶ τὰ κτήνη καὶ πᾶν ὃ ἔστιν ἐν τῇ ἰδίᾳ γενέσει. πῶς δὲ καὶ ὁ λεόπαρδος καὶ ὁ ἔριφος ὁμιλοῦσιν αὐτοῖς, ἐκπληττόμεθα.

¹ Haec apud nos in sect. 17 incidunt

² Adde πεπραγμένα?

(18) Ἀκούσας δὲ ταῦτα ὁ ἀνθύπατος πλείω ἐξεκαύθη τῷ θυμῷ ὀργῆς τε καὶ ἀπειλῆς, καὶ (sequitur ἤν sed delendum videtur) ὀργιζόμενος σφόδρα λέγει πρὸς τοὺς ἱερεῖς· τί ὅτι καὶ τὴν ἐμὴν γυναῖκα ἔχουσι μεθ' αὐτῶν; καὶ κείθεν ξένα ῥήματα ὁμιλεῖ, καὶ πᾶσαν νύκταν (sic) εὐχόμενη ξένη φωτὶ καταλαμβάνεται, καὶ ἀναστενάζουσα λέγει· ἤλθεν μοι τὸ ἀληθινὸν φῶς Ἰησοῦς. καὶ γὰρ δὲ ἐξελθὼν ἀπὸ τοῦ ἐμοῦ κοιτῶνος, ἤθελον δια τῆς θυρίδος ἐνοπτρίσασθαι καὶ ἰδεῖν ὅπερ ἔλεγεν φῶς Ἰησοῦν, καὶ ὥσπερ ἀστραπὴ προσπήνησέν μοι ὡς ἀποτυφλώσαί με· καὶ ἐξ ἐκείνου τὴν γυναῖκά μου φοβούμαι διὰ τὸν φωταῖνόν αὐτῆς Ἰησοῦν. εἶπατέ μοι οὖν, ὦ ἱερεῖς, ὃ πράξεω. οἱ δὲ εἶπαν· ἀνθύπατε, τάχα οὐκέτι ἐσμέν ἱερεῖς· ἀπ' ἧς γὰρ συνέκλειςας αὐτούς, εὐχόμενων αὐτῶν ὅλον τὸ ἱερὸν σαλεύεται ἐκ θεμελίων ἢ τάχα συμπύπτει.

(19) Τότε προσέταξεν ὁ ἀνθύπατος ἐξελθόντας ἐκ τοῦ ἱεροῦ τοὺς περὶ τὸν Φίλιππον ἀγαγεῖν εἰς τὸ βῆμα, εἰπὼν τοῖς δημίοις· ἀπεδύσαντες τὸν Φίλιππον διερευνήσατε. ἀλλὰ καὶ ἀμφοτέρους, μήπως εὐρεθῇ τι αὐτῶν τῆς μαγίας (sic). ἀπέδυσαν οὖν πρῶτον τὸν Φίλιππον, εἶτα τὸν Βαρθολομαῖον. ἤλθον δὲ ἐπὶ τὴν Μαριάμνην, καὶ σύροντες αὐτὴν ἔλεγον· γυμνώσωμεν καὶ αὐτήν, ἵνα πάντες ἴδωσιν ὅτι γυνὴ οὐσα ἀνδράσιν ἐπακολουθεῖ· αὐτὴ γὰρ μάλιστα ἐν εὐπρεπείᾳ πάσας τὰς γυναῖκας ἀπατᾷ. καὶ λέγει ὁ τύραννος πρὸς τοὺς ἱερεῖς· κηρύξατε εἰς πᾶσαν τὴν πόλιν καὶ περικύκλω, ἵνα ἔλθωσιν πάντες οἱ ἄνδρες καὶ πᾶσαι αἱ γυναῖκες, ὅπως ἴδωσιν τὴν ἀσχημοσύνην αὐτῆς, καὶ μάθωσιν ὅτι ψεύδεται λέγουσα ὅτι οὐκ εἰμὶ γυνή, ἀλλ' ὡς ἀνὴρ συμπορεύεται, καὶ πάντως ὅτι μοιχεύεται ὑπ' αὐτῶν. ἐκέλευσεν δὲ κρεμασθῆναι τὸν Φίλιππον, καὶ τὰ σφυρὰ αὐτοῦ διατμηθῆναι, καὶ κομισθῆναι δέκα κόρακας σιδήρεως, καὶ διαπείραντες τὰς πτέρνας αὐτοῦ ἀνακρεμάσασθε κατὰ κεφαλῆς ἀπέναντι τοῦ ἱεροῦ ἐπὶ τινος δένδρου· τὸν δὲ Βαρθολομαῖον ἐκτείνετε ἀπέναντι τοῦ Φιλίππου περονήσαντες τὰς χεῖρας αὐτοῦ· πορθμήσαντες (sic codex) ἐν τῷ τοίχῳ τοῦ ἱεροῦ τῆς πυλῆς ἐκτείνετε.

(20) Καὶ ἐγένετο οὕτως. ἐμειδίασαν δὲ ἀμφοτέροι ἐνοργῶντες ἀλλήλους ὅτε Φίλιππος καὶ ὁ Βαρθολομαῖος, ὅτι ἦσαν ἀβασάνιστοι· αἱ γὰρ κολάσεις αὐτῶν ἦσαν βραβεῖα καὶ στέφανοι.

ὅτε δὲ καὶ τὴν Μαριάμνην ἀπέδυσαν, ἐνέβλεψαν ἵνα εἰδῶσιν (sic) τὴν γύμνωσιν τοῦ σώματος αὐτῆς· καὶ ἰδοὺ ἡλλάγη εὐθέως ἡ ὁμοίωσις τοῦ σώματος αὐτῆς ἐνώπιον αὐτῆς, καὶ ὁ τύπος αὐτῆς ἐγένετο ὡς κιβωτός ὑελομένη γέμουσα φωτός καὶ πυρὸς ἐμπροσθεν αὐτῶν, καὶ οὐκ ἡδυνήθησαν ἔτι ἐγγίσει καὶ τὸ σύνολον εἰς τὸν τόπον ἐν ᾧ ἐτύγγανεν, ἀλλὰ ἔφρουρον ἅπαντες ἀπ' αὐτῆς.

(21) Ἐλάλησεν δὲ ὁ Φίλιππος μετὰ τοῦ Βαρθολομαίου τῇ Ἑβραϊκῇ διαλέκτῳ· ποῦ Ἰωάννης σήμερον· ἰδοὺ γὰρ ἡμεῖς ἀπολύμεθα τοῦ σώματος, καὶ τίς ποῦ ὁ ὑπὲρ ἡμῶν εὐξάμενος· ὅτι ἰδοὺ καὶ εἰς τὴν Μαριάμνην ἐπεχείρησαν παρὰ τὸ καθήκον· ἐβασάνισαν δὲ καὶ τὸν ἔριφον καὶ τὸν λεόπαρδον, καὶ ἰδοὺ πῦρ ἔρριψαν εἰς τὴν οἰκίαν τοῦ Στάχρος λέγοντες ὅτι καύσωμεν αὐτόν, ἐπειδὴ αὐτὸς ὑπεδέξατο αὐτούς. θέλεις οὖν, ὦ Βαρθολομαῖε, καὶ ἡμεῖς εἰπωμεν πῦρ εἰσεῖν ἀπ' οὐρανοῦ καὶ κατακαύσωμεν αὐτούς;

(22) Ὡς δὲ ταῦτα ἦν λέγων ὁ Φίλιππος, ἰδοὺ Ἰωάννης εἰσῆλθεν εἰς τὴν πόλιν αὐτῶν (cod. corrupte τῶν), διακινῶν εἰς τὴν πλατείαν, καὶ ἠρώτησεν· τίνες οὗτοι οἱ ἄνθρωποι, καὶ διατί τιμωροῦνται; οἱ δὲ λέγουσιν αὐτῷ· μὴ οὐκ εἰ ἐκ τῆς πόλεως ἡμῶν; ἐμέ (sic) ἐρωτᾷς περὶ τῶν ξένων τούτων, οἵτινες πολλοὺς ἠδίκησαν; ἔκλειςαν δὲ ἡμῶν καὶ τὰ (codex κατὰ pro καὶ τὰ) εἰδωλα, καὶ ἐν τῇ μαγίᾳ (ita codex) αὐτῶν ἀναῖλον καὶ τοὺς ἔρριψαν καὶ τοὺς δράκοντας· πολλοὺς δὲ καὶ νεκροὺς ἤγειραν, οἵτινες κατέπληξαν ἡμᾶς πολλὰς κολάσεις ἐξηγούμενοι· ἔχουσι δὲ καὶ λεόπαρδον καὶ ἔριφον, καὶ φωνῇ ἀνθρώπινῃ βροῶσι κατὰ μικρὸν λέγοντες· Χριστὲ μερὶς ἡμῶν ἡ ἀγία, καὶ τοῖς ὀπίσω ἐστῶτα ποσίν, τοῖς ἐμπροσθίοις τὰ πρόσωπα κατασφραγίζονται καὶ πρὸς ἄλληλα λέγουσιν· ἡ εἰρήνη τοῦ Χριστοῦ καὶ ὁ σταυρὸς μεθ' ὑμῶν. ἔχουσι δὲ κρεμάμενοι καὶ οὗτοι οἱ ξένοι πῦρ αἰτῆσαι ἐξ οὐρανοῦ καὶ κατακαῦσαι ἡμᾶς.

(23) Εἶτα λέγει Ἰωάννης· ἀπέλθωμεν, ὑποδεῖξάτέ μοι αὐτούς. ἤγαγον οὖν τὸν Ἰωάννην ὡς συμπολίτην ἔπου ἦν ὁ Φίλιππος, ἦν δὲ ἐκεῖ πλήθος ὄχλου καὶ ὁ ἀνθύπατος καὶ οἱ ἱερεῖς, καὶ ἰδὼν ὁ Φίλιππος τὸν Ἰωάννην εἶπεν τῷ Βαρθολομαίῳ Ἑβραϊστί· ἀδελφέ, Ἰωάννης ἦλθεν ὁ ἱερεὺς βαρεὲν, ὃ ἐστὶ τὸ ὕδωρ τὸ

ζῶν. καὶ ὁ Ἰωάννης ἶδεν τὸν Φίλιππον κατὰ κεφαλῆς κρεμάμενον τῶν σφυρῶν καὶ τῶν πτερνῶν· ἶδεν δὲ καὶ τὸν Βαρθολομαῖον ἐκτεταμένον εἰς τὸν τοίχον τοῦ ἱεροῦ, καὶ εἶπεν αὐτοῖς· τὸ μυστήριον (codex τοῦ μυστηρίου) τοῦ κρεμασθέντος ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ τοῦ διανεμηθέντος ἐν τῇ σφαίρᾳ τοῦ ἀέρος συνέστηκεν (sic; apud nos ex codicibus Parisiensi et Veneto) ἔσται μεθ' ὑμῶν).

(24) Εἶπεν δὲ καὶ τοῖς ἀνθρώποις τῆς πόλεως ἐκείνης· ὧ ἄνθρωποι τῆς Ὀφιορύμου, πόσις (cod. ὄσις) ἐστὶν ἡ ἄνοια ὑμῶν, ἐν ᾗ ἐστέ· πόσις ἐστὶν ἡ ἀνομία ἡ οὖσα μεθ' ὑμῶν. ἐπλανήθητε ἐν τῇ ὁδῷ τῆς πλάνης· πνέων ἔπνευσεν εἰς ὑμᾶς ὁ δράκων καὶ ἐτύφλωσεν ὑμᾶς τυφλοὺς τῇ ψυχῇ καὶ τυφλοὺς τῷ πνεύματι, καὶ ἐπλανήθητε ὑπὸ τοῦ θρησκευομένου ὑφ' ὑμῶν. ἐμβλέψατε εἰς πᾶσαν τὴν γῆν εἴτε ἐν τῇ γῇ εἴτε ἐν τοῖς ὕδασιν etc.

Exeunte sect. 25. post ἀφανίσω additur: διὰ τὸ ὀργίλον με εἶναι υἱὸν βροντῆς ὠνόμασέν με ὁ Ἰησοῦς.

Hebraica sect. 26 sic scripta sunt: σαβαλλῶν· προμηνί· δουθαήλ· θαρσελί· ἀνναχαθαεῖ· ἀδῶναβ βατελῶ τελωέ. Tum sequitur τουτέστιν: ὁ πατήρ τοῦ Χριστοῦ, ὁ μόνος παντοκράτωρ, θεὸς ὃν φρίπτουσιν οἱ πάντες αἰῶνες, ὁ δυνατὸς καὶ ἀπροσωπόληπτος δικαστής, οὗ τὸ ὄνομά ἐστιν ἐν πάσῃ δυναστείᾳ· αἰλωήλ· εὐλογητὸς εἰς τοὺς αἰῶνας etc.

(34) Νῦν οὖν ἀποπληρῶ τὸ προσταχθέν μοι, ὅτι ἐὰν μὴ στρέψῃτε τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἄνω εἰς τὰ κάτω, καὶ δεξιὰ εἰς ἀριστερά καὶ τὰ ἀριστερά εἰς δεξιὰ, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τοῦ θεοῦ. μὴ οὖν ὁμοιωθῇτε τῷ ἀντιπαρηλλαγμένῳ τύπῳ, ὅτι ὁ πᾶς κόσμος ἐνήλλακται καὶ πᾶσα ψυχὴ στρεφομένη εἰς σῶμα γίνεται ἐν λήθῃ τῶν ἐπουρανίων. ἡμεῖς δὲ ἔχοντες τὴν τῶν ἐπουρανίων δόξαν μὴ ζητήσωμεν τὸ (codex τὸν) ἔξω, ὅπερ ἐστὶν τὸ σῶμα, ὁ οἶκος τῆς δουλείας.

(36) -- βαδίζουσαι ἀνὰ δύο δύο· καὶ μὴ ὁμιλήτωσαν μετὰ νεανίσκων, ἵνα μὴ πειράσῃ αὐτάς ὁ σατανᾶς· ὁ ὅφιος γὰρ ἐστὶν ἔρπων, καὶ ἐποίησεν τὸν Ἀδὰμ ὀλισθῆναι εἰς θάνατον. οὕτως πάλιν ἔσται ἐν τῷ καιρῷ τούτῳ· ἔσται γὰρ ὁ χρόνος καὶ καιρὸς πονηρός. πολλὰι γυναῖκες καὶ ἄνδρες καταλείψουσιν τὸ ἔργον

τοῦ γάμου, καὶ ἔσονται [αἱ] μὲν ἐν τῷ ὀνόματι τῆς παρθενίας, ὅλως μὴ γινώσκουσαι ὄνομα παρθενίας καὶ ὅτι ἔχει μεγάλην σφραγίδα καὶ ἔνδοξον. πολλοὶ δὲ ἄνδρες ἔσονται ἐν τῷ καιρῷ ἐκείνῳ ἐν λόγῳ μόνον, ἀλλ' οὐκ ἐν τῇ δυνάμει αὐτοῦ (ita codex). παρθενίαν γὰρ ἀσκήσουσιν τοῖς μέλεσιν τῆς σαρκός, πορνεύσουσιν δὲ ἐν τῇ καρδίᾳ αὐτῶν, καὶ ἡ πορνεία τῶν ὀφθαλμῶν αὐτῶν (codex ὕμῶν) πληθυνθήσεται ὡς κατακλυσμός. θελήσουσιν μᾶλλον ἀκούειν ἐν ταῖς πειθαναῖς ὥδαῖς¹, καὶ ἐρεθισθήσονται ἐν ταῖς ἡδοναῖς καὶ ἐπιλάθωνται τῆς γνώσεως τοῦ εὐαγγελίου, καὶ πληρωθήσονται αἱ καρδίαι αὐτῶν κενωτέραις (ita codex, nescio an praestet kainotérais reponere) ὑπερηφανίαις, εὐρεθήσονται δὲ ἐσθιόντες καὶ πίνοντες ἐν τῇ αὐτῶν (codex τῇ ἐν αὐτῷ) πανουργίᾳ· ἐπιλησθήσονται γὰρ τῆς ἀγίας ἐντολῆς καὶ ἀθετήσουσιν αὐτήν. διεστραμμένη ἐστὶν ἡ γενεὰ ἐκείνη, ἀλλὰ μακάριός ἐστιν ὁ ἀναχωρῶν εἰς τὰ ταμῖα (sic codex) αὐτοῦ, ὅτι οἱ ἱκανοὶ (codex ὅτι οἱ κανοὶ) ἔσονται ἀναπαυόμενοι ἐν δόξῃ ἀπὸ τῆς ἀπειλῆς τοῦ σώματος αὐτῶν. οὐκ οἶδας, ὦ Βαρθολομαῖε, ὅτι ὁ λόγος τοῦ κυρίου ἡμῶν ζωὴ ἐστὶν ἀληθινή καὶ γνωσίς; εἴπεν γὰρ διδάσκων ἡμᾶς ὅτι πᾶς ὁ ἐμβλέψας εἰς γυναῖκα τοῦ πλησίον αὐτοῦ καὶ ἐπιθυμήσας αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. καὶ ὁ κορυφαῖος δὲ Πέτρος ἔφυγεν ἐκ προσώπου γυναικός· τὴν γὰρ θυγατέρα (ita) αὐτοῦ εὖοπτον οὖσαν² . . . ἐπὶ τῇ εὐμορφίᾳ. καὶ ὁ μακαριώτατος Πέτρος ἠΰξατο, καὶ ἐγένετο ἐν παραλύσει ἡ θυγάτηρ αὐτοῦ. ἄρα οὖν ἡ ἐπιθυμία ἢ ἐν τοῖς ὀφθαλμοῖς πορνεία ἐστίν; ναί. εἶδεν γάρ, φησὶν, Εὐὰ τὸ φυτὸν ὅτι ὡραῖόν ἐστιν τοῖς ὀφθαλμοῖς τοῦ κατανοῆσαι καὶ καλὸν εἰς βρώσιν. ἰδοὺ οὖν ὅτι ἡ ἐπιθυμία τῶν ὀφθαλμῶν ὁδηγός ἐστιν τῆς μοιχίας (sic), καὶ αὕτη ἐστὶν ἡ ἀπατήσασα τὴν καρδίαν Εὐᾶς. πᾶν δὲ φυτὸν εἰς τμηθῇ μόνον, μείνη δὲ εἰς τὴν γῆν ἢ ῥίζα, πάλιν φύεται. ἐκριζώσατε οὖν τὴν ἐπιθυμίαν

¹ Codex habet πηθανεωδεσει. Ex hoc scripturae monstro clarum erit quantopere textus corruptus sit. Certè locis haud paucis quae descripsimus emendationem sibi poscere videntur.

² Codex pergit καὶ ἡδὴ γεγενῆσθαι (scriptum est ἡδὴ γεγενῆσθαι) quae corrupta vel imperfecta esse apparet.

τῆς καρδίας, ἵνα παιδρεῖς ὄμμασιν ἴδῃτε τὸν Χριστόν. ταῦτα εἰπὼν πρὸς τὸν λαὸν στραφεὶς λέγει τῷ Βαρθολομαίῳ· τὴν ἐκκλησίαν ἣν μέλλεις οἰκοδομεῖν, οὕτως οἰκοδόμησον, ἔχουσάν τινα (sic) μεσότοιχον, μήποτε σκοτισθῶσιν αἱ προσευχαὶ τῶν νεοφύτων ἐν τῇ ὁράσει τῶν ὀφθαλμῶν, καὶ ἡ ὑπακοή τῶν παρθένων ἔστω ἀγία καὶ μόναι ἡσυχάζετωσαν, ἐν δὲ ταῖς προόδοις βαδιζέτωσαν δύο δύο. ἐγέτω οὖν ἡ παρθενία αὐτῶν τὴν τάξιν σεμνήν, ἵνα ἡ ψυχὴ αὐτῶν δοξασθῇ ἐν τοῖς ὑψίστοις, μήποτε ὁ κόσμος αὐτῶν ἔσται κενός. οὕτως οὖν κήρυξεν ἀγιασμόν. λέγει ὁ Βαρθολομαῖος τῷ Φιλίππῳ· διατί τῷ καιρῷ ἐκείνῳ, ἐν ᾧ ὑπῆρχεν μεθ' ἡμῶν ὁ σωτήρ, οὐ διεχώρισεν ἡμᾶς ἀπὸ τῶν παρθένων μέχρις ἡμέρας μιᾶς; λέγει ὁ Φίλιππος· οὐκ οἶδας, ὁ Βαρθολομαῖε, ὅτι ὅτε ὁ ἥλιος λάμπει (codex λαμβάνει) ὅλος ὁ κόσμος πληροῦται τοῦ φωτός; δύνοντας δὲ αὐτοῦ ἀπλοῦται τὸ σκότος, καὶ τὰ θηρία ἐξέρχονται. οὗτός ἐστιν καὶ ὁ ἡμέτερος τύπος· ὅτε ἦν μεθ' ἡμῶν ὁ Ἰησοῦς, πάντες ἡμεῖν ἐν τῇ δόξῃ αὐτοῦ, καὶ ἡ χάρις ἡμῶν καὶ ἡ δωρεὰ ἦν κύκλῳ ἡμῶν, καὶ νεεροὶ ἡμεῖν τῇ καρδίᾳ, καὶ οὐκ ἠδύνατο οὐδεμία σκιά οἰκῆσαι ἐν καρδίᾳ ἡμῶν ἐνεκεν ἀμαρτίας· νῦν δὲ ἐν οὐρανοῖς ἐστὶν παρὰ τῷ πατρὶ, καὶ οὐ καταλείπει ἡμᾶς. πολλοὶ δὲ ἐλεύσονται ἐπενδύμασιν ψευδέσιν, λέγοντες ὅτι λατρεύομεν ἐν τῇ διακονίᾳ τῇ ἀγίᾳ, καὶ ἡ λατρεία αὐτῶν ἐστὶν μετὰ τῶν εἰδώλων, καὶ καταλείψουσιν τὰς παραδεδομένας αὐτοῖς ἐντολάς. *Iam sequuntur quae accurate textui nostro respondent initio sectionis 37 scripto: οὐ δὲ ὁ Βαρθολομαῖε γενοῦ καλὸς δοκιμαστής, καὶ δὸς τὰς παραγγελίας ταύτας etc. In iis vero quae ad finem actorum leguntur magna rursus utriusque textus differentia est.*

III. AD

ACTA THOMAE.

In libro bibliothecae Regiae Monacensis (apud Ign. Hardt. cod. Gr. 252.) praeter alias reliquias litteris uncialibus scriptas inveni quae extremo capite actuum Thomae

olim legebantur. Quae quum a textu ad finem libri ἡ τελείωσις θωμᾶ τοῦ ἀποστόλου a nobis edito satis differant, passim vero ad Latinas Abdiae historias tantopere accedant ut ex simillimo fonte Graeco Pseudo-Abdias Latina sua hausisse censendus sit, adponam hoc loco quae e litura codicis Monacensis eruere mihi contigit. Hoc autem ita faciam ut manifesta vitia statim corrigam, postquam ipsa codicis scriptura in Anecdotis meis sacr. et profan. 1861. pag. 238 sq. fideliter exhibita est.

σιν αὐτοῖς ἐποιεῖτο. Συνέβη δὲ οὐ μετὰ πολὺν χρόνον ἓνα τῶν παιδῶν μισδαίου πληγῆναι ὑπὸ δαίμονος. καὶ οὐδεὶς ἠδυνήθη θεραπεῦσαι αὐτόν· πάνυ γὰρ ἦν χαλεπὸς ὁ δαίμων· ἐνεθυμήθη δὲ μισδὸς¹ ὁ βασιλεὺς ἀνοῖξαι τὸν τάφον· καὶ ἄρας τῶν ὀστέων² τοῦ ἀποστόλου θωμᾶ - ³ τράχηλον τοῦ υἱοῦ μου καὶ θεραπευθήσεται⁴. ἀπήει⁵ οὖν ποιῆσαι ὃ ἐνεθυμήθη ὁ μισδὸς ὁ βασιλεὺς. ὁ δὲ ἀπόστολος θωμᾶς ἐπιφανείς αὐτῷ εἶπεν· εἰς ζῶντας οὐκ ἐπίστευσας, καὶ εἰς νεκροὺς πιστεύεις; πλὴν μὴ φοβοῦ, ἐπεὶ σπλαγχνίζεται εἰς σέ καὶ ἐλεήσει σε ὁ κύριος ἰησοῦς χριστὸς διὰ τὴν αὐτοῦ χρηστότητα⁶. ἀπελθὼν δὲ καὶ ἀνοίξας οὐχ εὗρεν ὅστέα ἐκεῖ· εἰς γὰρ τῶν ἀδελφῶν κλέψας τὸ λεῖψανον τοῦ μακαρίου ἀπήνεγκεν εἰς τὴν μεσοποταμίαν⁷. ἀπὸ δὲ τοῦ τόπου τοῦ μνημείου, ἔνθα τὰ ὀστᾶ ἔκειτο, χοῦν λαβὼν περιέθη-

¹ Codex h. l. μισδέως, antea μισδαίου.

² Octo litterae interiectae videntur. Possis conlicere τοῦ σώματος, sed fere auctori mihi videbar assequi sequentibus tribus litteris ut επι.

³ Periiit versus; et iam is qui praecedit, ποστολου θωμα, tegumento libri obtectus est. Simile quid ut ἤρσω ἐπὶ τὸν scriptum erat.

⁴ Confer ad haec Ps. Abd. XXV: „Quibus addidit dominus hanc gratiam, ut cum Mesdei filius correptus esset a daemonio, nec quisquam qui eum sanaret posset inveniri, successit huiusmodi Mesdeo sententia ut diceret: Vado et aperio sepulchrum, et tollens ossa de corpore apostoli suspendam filio meo, et curabitur.“

⁵ Codex ἀπάει.

⁶ Confer huc l. l. Ascendebat igitur secundum cogitationes Mesdeus ad montem, et revelavit ei se Thomas dicens: In viventes non credidisti, et in mortuos credis? Sed ne timeas: miserebitur et tui dominus Iesus, et exhibebit tibi viscera misericordiae suae propter bonitatem suam.

⁷ Pergit Latinus textus sic: Verum ubi adscendit Mesdeus, reserato sepulchro ossa invenire non potuit; quia iampridem reliquias sanctas quidam de fratribus rapuerant et in urbe Edessa sepelierant.

κεν τῷ υἱῷ αὐτοῦ καὶ εἶπεν· πιστεύω [εἰς] σέ χριστέ νῦν, ὅτι⁸ κα[τέλιπέν με ἐκεῖ]νος ὁ ταρασσών τοὺς ἀνθρώπους καὶ ἀντικείμενος αὐτοῖς, ἵνα μὴ ἴδωσίν σε⁹. καὶ κρεμάσαντος αὐτοῦ τῷ παιδί, ὑγιῆς ὁ παῖς ἐγένετο¹⁰. συνηθροίζετο (cod. συνειθρύζετο) δὲ καὶ μισδός ὁ βασιλεὺς μετὰ τῶν ἀδελφῶν καὶ ὑπέκλινεν τὴν κεφαλὴν αὐτοῦ ὑπὸ τὰς χεῖρας σφόδρου· ἔλεγεν δὲ τοῖς ἀδελφοῖς ὁ σφόδρ' εὐχέσθε ὑπὲρ τοῦ μισδαίου (sic h. l.) τοῦ βασιλέως, ἵνα παρὰ ἰησοῦ χριστοῦ εὐσπλαγχνίαν δέξηται, καὶ ἀμνησικακήσει (cod. ἀμνησικακεῖσι) αὐτῷ. πάντες δὲ ἐν συμφωνίᾳ χαίροντες ὑπὲρ αὐτοῦ προσευχὴν ἐποιοῦντο. ὁ δὲ φιλόανθρωπος δεσπότης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων παρείχεν τῷ¹¹ μισδέῳ τὴν εἰς αὐτὸν ἐλπίδα. ὑπήγετο οὖν μετὰ τοῦ πλήθους τῶν πιστευόντων, δοξάζων πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα· ᾧ κράτος καὶ μεγαλοπρέπεια νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.¹²

Eundem de ultimis Thomae rebus tractatum codex Böldleianus (Clarke 43) continet, ita tamen ut quae gnosticae originis vestigia in nostro textu Parisiensi supersunt consulto exstineta videantur. Legitur enim ibi sic:

Μαρτύριον τοῦ ἁγίου καὶ πανευφήμου ἀποστόλου θωμᾶ.

Ἐξεληθόντος δὲ τοῦ ἀποστόλου κατὰ τὴν πρόσταξιν τοῦ κυρίου καὶ θεοῦ καὶ σωτῆρος ἡμῶν ἰησοῦ χριστοῦ ὧφθῃ αὐτῷ ὁ

⁸ ὅτι scribendum videbatur, quamquam ex codice ut exscripsimus.

⁹ Pseudo-Abdias pergit: *Ea tamen quaecumque res in sepulchro reperit humi vel stercoris, supra quae iacuerant reliquiae apostoli, auferens Mesdeus et alligans filio suo ait: Credo tibi Christe nunc, quia recessit a me ille qui hominum turbat affectus, ne ad te visendum summa properatione contendam* (corrigendum videtur contendant).

¹⁰ Cf. ad haec cum reliquis ea quae apud Pseudo-Abdiam sequuntur: *Itaque ubi suspendit illa puero, statim sanatus est ex illa hora. Et factum est gaudium magnum inter fratres super conversione regis ad regem coelestem Christum Iesum: cui honor et gloria in perpetua saecula, Amen.*

¹¹ Ita fere quae periere supplenda sunt.

¹² (cf. apud nos sect. 17. p. 204) Ceterum in reliquiis eiusdem codicis palimpsestis etiam aliam actorem Thomae partem invenimus cum ipso actorem initio coniunctam hunc in modum: *πρᾶξις τοῦ ἁγίου θωμᾶ τοῦ ἀποστόλου· ὅτε τὸ ἐν οὐρανῷ παλάτιον ᾠκοδόμησεν* (cod. ὠκωδώμησεν). Κατ' ἐκείνους τὸν καιρὸν ἦσαν πάντες οἱ ἀπόστολοι ἐν ἱεροσολύμοις, καὶ διεῖλαν (cod. διῆλαν) τὰ κλίματα (cod. κλήμ.) τῆς οἰκουμένης, καὶ ἔβαλον κλήρους.

κύριος εἰρηκῶς αὐτῷ· εἰρήνη σοί, μαθητά μου καὶ ἀπόστολε. πεσὼν δὲ ὁ ἀπόστολος κατὰ πρόσωπον ἐπὶ τὴν γῆν ἐδέετο τοῦ κυρίου ὅπως ἀποκαλύψῃ αὐτῷ τὰ περὶ τῆς τιμίας αὐτοῦ ἐξόδου. εἰρήκει δὲ αὐτῷ ὁ κύριος ὅτι μισδαῖος ποιεῖται κατὰ σοῦ σκέψιν τοῦ τάχιόν σε ἀπολέσαι· ἀλλ' ἰδοὺ ἔρχεται πρὸς με. καὶ κατασφραγίσας αὐτὸν ἀνῆλθεν εἰς τοὺς οὐρανοὺς. ὁ δὲ ἀπόστολος ἐδίδασκεν τῷ λαῷ, καὶ προσετίθετο ἡ ποίμνη τοῦ χριστοῦ. τινὲς δὲ μισόχριστοι ἄνδρες διέβαλον αὐτὸν πρὸς τὸν βασιλέα μισδέον, λέγοντες ὅτι ἀπόλεσον τὸν μάγον τοῦτον τὸν καταλυμνηνάμενον καὶ ἀπατῶντα τὸν λαὸν ἐπὶ νέῳ θεῷ ἐνὶ ὃν κηρύσσει, ἔτι δὲ καὶ τῇ σῇ δεσποίνῃ καὶ τῷ σῷ υἱῷ*. ταῦτα ἀκούσας μισδέος ἀνεξετάστως ἐκέλευσεν συλλαβέσθαι αὐτὸν καὶ ἐν τῇ φυλακῇ ἐγκλείσαι. οἱ δὲ τάχιον ποιήσαντες τὸ προσταχθὲν αὐτοῖς ἔβαλον αὐτὸν ἐν φυλακῇ σφραγίσαντες. ἀκούσασαι δὲ αἱ πιστεύσασαι γυναῖκες τῷ θεῷ ὅτι ἰούδας¹ συνεκλείσθη, δώσασαι [πρὸς] τοὺς τηροῦντας (cod. τηρῶντας) φύλακας χρήματα πολλὰ εἰσέεισαν (sic) πρὸς αὐτὸν ἐν τῇ εἰρκτῇ. ὁ δὲ ἀπόστολος λέγει [πρὸς] αὐτάς· θυγατέρες μου, δοῦλαι ἰησοῦ χριστοῦ, ἀκούσατέ μου. ἐν τῇ τελευταίᾳ μου ἡμέρᾳ ὑμῖν ἀποστέλλω τὸν λόγον μου τοῦ μὴ λαλῆσαι ἔτι ἐν σώματι· ἰδοὺ γὰρ αἶρομαι ἄνω πρὸς τὸν κύριόν μου ἰησοῦν χριστὸν τὸν ἐλεήσαντά με, τὸν ταπεινώσαντα ἑαυτὸν ἄχρι τῆς ἐμῆς μικρότητος. χαίρω δὲ ὅτι ὁ καιρὸς ἐγγὺς τῆς ἀπαλλαγῆς μου ἐνταῦθα, ὅπως ἀπελθὼν ἀπολάβω μου τὸν μισθὸν ἐν τέλει· δίκαιος γάρ ἐστιν ὁ ἐμὸς δεσπότης. Πληρώσας δὲ πρὸς αὐτάς τὸν λόγον εἶπεν· ὁ σωτὴρ μου ὁ ὑπομείνας πολλὰ δι' ἡμᾶς, γενέσθωσαν τὰ ἐλέη σου ἐφ' ἡμᾶς. καὶ ἀπέλυσεν αὐτάς εἰπόν· ἡ χάρις τοῦ ἀγίου πνεύματος ἔσται μεθ' ὑμῶν. ἐκείναι δὲ ἐλυποῦντο καὶ ἔκλαιον, εἰδυῖαι ὅτι ἔμελλεν ἀπολέσαι αὐτὸν μισδαῖος ὁ βασιλεύς. ὁ δὲ ἰούδας² ἤκουσεν τοὺς φύλακας πρὸς ἑαυτοὺς μαχομένους καὶ λέγοντας· ἔτι ἀπελθόμεν καὶ ἀναγγεῖλωμεν τῷ βασιλεῖ ὅτι ἡ γυνή σου καὶ ὁ υἱός σου ἀπέρχονται πρὸς τὴν φυλακὴν ἐπὶ τὸν μάγον τοῦτον, καὶ δι' αὐτοὺς

* Deest verbum.

¹ Ut hoc loco etiam infra semel *Iudas* pro *Thoma* per errorem scriptum est.

² Corrigendum Ὡμᾶς. Ab hoc inde loco cf. textum Par. pag. 296. sect. 3.

ἀπολέσει αὐτόν ἐν τάχει. ἅμα δὲ καὶ ἔωθεν ἀναστάντες ἀπήλ-
θον πρὸς μισδίου τὸν βασιλέα καὶ εἶπον· ἀπόλυσον δέσποτα τὸν
φαρμακὸν ἐκεῖνον, ἡ ἀλλαχού φρουρηθῆναι κίλειυσον. οὗς γάρ
ἡ σὴ εὐτυχότης δεσμώτας συνέσχευεν¹. κλείσαντες δὲ ἐν ὥρᾳ τὰς
θύρας ἀσφαλισάμενοι, διεγειρόμενοι ἀνεπηγμένως αὐτὰς εὐρίσκο-
μεν· ἀλλὰ καὶ ἡ γυνή σου καὶ ὁ υἱός σου μετὰ τῶν λοιπῶν ἐκεί-
νων οὐκ ἀφίστανται τοῦ ἀνδρός. Ταῦτα δὲ ἀκούσας ὁ βασιλεὺς
ἦλθεν ἐπισκευάμενος (sic euclux) τὰς σφραγιδας, ἃς περιβεβλή-
κει ταῖς θύραις, καὶ εὗρεν αὐτὰς ὥσπερ ἦσαν. λέγει οὖν τοῖς
δεσμοφύλαξιν· τί οὖν ψεύδεσθε; καὶ γὰρ αἱ σφραγιδες αὐταὶ
σφαὶ διατελοῦσιν, καὶ πῶς λέγετε τὴν τερτίαν καὶ μυγδονίαν
ἅμα τῷ υἱῷ μου εἰσερχέσθαι ἐν τῷ δεσμοπηρίῳ; καὶ οἱ φύλακες
εἶπον· ἡμεῖς τὰ ἀληθῆ εἶπαμέν σοι, βασιλεῦ. μετὰ δὲ ταῦτα
εἰσῆλθεν ὁ βασιλεὺς εἰς τὸ δεσμοπηρίον καὶ μεταπέμψατο τὸν
ἀπόστολον. Ἐλθόντος δὲ αὐτοῦ, ἀποζώσαντες αὐτόν ἕστησαν
πρὸ τοῦ βήματος. ὁ δὲ βασιλεὺς² εἶπεν· δοῦλος ὑπάρχεις ἢ ἐλεύ-
θερος; καὶ ὁ θωμᾶς· εἰς εἰμι δοῦλος· σὺ τὴν κατ' ἐμοῦ ἐξου-
σίαν οὐκ ἔχεις οὐδ' ὄλως· καὶ φησὶν ὁ μισδαῖος· δραπετεύσας
εἰς ταύτην ἀφίκου τὴν χώραν; καὶ ὁ θωμᾶς· ἦλθον ἐνταῦθα
ἵνα πολλοὺς σώσω, καὶ γὰρ διὰ τῶν χειρῶν σου ἀποστῶ ἀπὸ τοῦ
σώματός μου. λέγει πρὸς αὐτόν ὁ μισδαῖος· τίς σου ἐστὶν ὁ δε-
σπότης; καὶ τί αὐτοῦ τὸ ὄνομα; καὶ ἐκ ποίας χώρας ὑπάρχεις;
καὶ ὁ θωμᾶς· οὐ δύνασαι ἀκοῦσαι τὸ ἀληθινὸν ὄνομα αὐτοῦ ἐν
τῷ καιρῷ τούτῳ. λέγω δέ σοι τὸ πρόσκαιρον αὐτοῦ (potius αὐ-
τῷ?) ἐπιτεθέν³ ὄνομα· ἰησοῦς ἐστὶν ὁ χριστός. καὶ ὁ μισδαῖος
φησιν· ἐγὼ οὐκ ἠπέχθην⁴ σε ἀπολέσαι, ἀλλ' ἠνεσχόμην· σὺ
δὲ ἐπίδοσιν⁵ ἐποιήσω τῶν σῶν ἔργων, ὥστε τὰ φάρμακά σου
ἀκουσθῆναι ἐν πάσῃ χώρᾳ. ἀλλὰ καὶ νῦν πράξω τὸ κατὰ σοῦ
τέλος, ἵνα σου τὰ φάρμακα συναπόληται καὶ καθαριεύσῃ⁶ ἡμῶν

³ Haec ita in codice scripta sunt; at vix integra sunt.

⁴ Huc confer fact. 4 apud nos.

⁵ Male typis exscriptum pag. 237. ἐπιτηξέν.

⁶ ἠπέχθην: codex ἠπήχθην. Eandem scripturam etiam Parisiensis codex praebet, quae et ipsa ἠπέχθην non ἀπήχθην corrigenda erat.

⁷ ita codex; Parisiensis ἀπόδοσιν.

⁸ ita scriptum est; rectius vel certe usitatius Parisiensis καθαρεύσῃ.

τὸ ἔθνος. καὶ ὁ θωμᾶς ἔφη· ταῦτα ἃ λέγεις (cod. λέγει) φάρμακα εὖ ἔσται μοι καὶ τῶν ἐντεῦθεν μηδέποτε ἀφιστάμενα ἔσται. Λεγομένων⁹ δὲ τούτων ὁ μισδαῖος ἐβουλεύετο ποίῳ τρόπῳ φονεύσει τὸν ἀπόστολον· ἐφοβεῖτο γὰρ τὸν περιεστῶτα λαὸν τῶν πιστευσάντων. καὶ ἀναστὰς παρέλαβεν τὸν θωμᾶν ἔξω τῆς πόλεως· συνηκολούθουν δὲ αὐτῷ ὀλίγοι στρατιῶται μεθ' ὅπλων. οἱ δὲ ὄχλοι ὑπενόουν τὸν βασιλέα βουλεύεσθαι περὶ αὐτοῦ, καὶ ἐστῶτες προσεῖχον αὐτῷ. ὡς δὲ πρόηλθον τρία στάδια, παρέδωκεν αὐτὸν στρατιώταις τέσσαρσιν καὶ ἐνὶ τῶν πολεμαρχῶν, προστάξας αὐτοῖς εἰς ὅρος αὐτὸν λογχιάσαι· αὐτὸς δὲ εἰς τὴν πόλιν ὑπέστρεφεν. Οἱ δὲ¹⁰ παρόντες ἔτρεχον ἐπὶ τὸν θωμᾶν ἀρπάσαι αὐτὸν προθυμούμενοι· αὐτὸς δὲ ἐπήγετο (Pag. ἀπήγετο) συμπαρομαρτούντων αὐτῷ τῶν στρατιωτῶν, ἀνά δύο ἐπ' ἀμφοτέρα μέρη. . . .¹¹ καὶ ἅμα βαδίζων ὁ θωμᾶς ἔλεγεν· ὦ τὰ κρύφια σου μυστήρια, ἰησοῦ, ὅτι μέχρι τῆς τοῦ βίου τελευτῆς ἐν ἡμῖν πληροῦνται· ὦ τοῦ πλούτου τῆς χάριτός σου . . .¹² ἰδοὺ γὰρ πῶς τέσσαρες διελήφασίν με· ἐπειδὴ περ ἐκ τῶν τεσσάρων στοιχείων (his fragmentum exit).

IV.

ACTA PETRI ET ANDREAE

E X

COD. BAROCC. 180.

Πράξεις¹ τῶν ἀγίων ἀποστόλων Πέτρου καὶ Ἀνδρέου.

Ἐγένετο ὡς ἐξῆλθεν ὁ ἀπόστολος τοῦ Χριστοῦ Ἀνδρέας ἔξω

⁹ His verbis sectio 5. apud nos ineipit.

¹⁰ Haec sectioni 6. respondent.

¹¹ Sequuntur haec: μεταχειρισάμενον τὰς φλαμίας (sic) τοῦ πολεμάρχου· ταῖς χερσὶν αὐτῶν κατέχοντες, quae admodum corrupta esse apparet. Parisiensis scriptura est: μεταχειρισμένοι διὰ φαρμακίας, τοῦ πολεμάρχου τῆς χειρὸς αὐτὸν κατέχοντος.

¹² Sequuntur rursus corrupta: συγχωρεῖς ἡμῖν τοῦ κατὰ σώματος πόθου. Parisiensis: ὅτι μέχρι τῆς τ. βι. τελ. ἐν ἡμ. πληροῦται ὁ πλοῦτος τῆς χαρ. σου ἡκείνος, ὅς οὐ συγχωρεῖ ἡμῖν ἔσεσθαι κατὰ τὸ σῶμα ἀπαθείς.

¹ Codex πράξις, hoc accentu.

Apocalypse. apocryph. ed. Tischendorf.

τῆς πόλεως τῶν ἀνθρωποφάγων, καὶ ἰδοὺ νεφέλη φωτεινὴ ἤρπασεν αὐτόν, καὶ τοῦτον ἀπένεγκεν (sic) ἐν τῷ ὄρει οὗ ἦν Πέτρος καὶ Ματθαίας καὶ Ἀλέξανδρος καθεζόμενοι. ὁ δὲ ἰδὼν αὐτούς, ἡσπάσαντο αὐτὸν μετὰ πολλῆς χαρᾶς. τότε λέγει αὐτῷ ὁ Πέτρος· τί σοι γέγονεν, ἀδελφέ Ἀνδρέα; ἄραγε ἔσπειρας τὸν λόγον τῆς ἀληθείας ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων ἢ οὐ; λέγει αὐτῷ Ἀνδρέας· ναί, πάτερ Πέτρε, δι' εὐχῶν σου· ἀλλὰ πολλὰ κακὰ μοι ἔδειξαν² οἱ ἄνδρες τῆς πόλεως ἐκείνης. ἔσυρον γάρ με ἐν τῇ πλατείᾳ οἱ ἄνδρες τῆς πόλεως ἐκείνης ἡμέρας τρεῖς, ὥστε τὸ αἷμά μου μολύναι (cod. μολύναι) τὴν πλατείαν ὅλην. λέγει αὐτῷ ὁ Πέτρος· ἀνδρίζου ἐν κυρίῳ, ἀδελφέ Ἀνδρέα, καὶ δεῦρο ἀνάπαυσαι (cod. -σε) ἐκ τοῦ κόπου σου. ὁ γὰρ γεωργὸς ὁ καλὸς ἐὰν πονικῶς (cod. πονικός, sed saepissime c et ω confundit) γεωργήσῃ τὴν γῆν, καὶ καρπὸν φέρει, καὶ εὐθέως πᾶς ὁ κόπος αὐτοῦ εἰς χαρὰν γενήσεται· εἰ δὲ κοπιᾷσῃ καὶ οὐ καρποφορήσῃ (cod. -ρίσῃ) ἡ χώρα αὐτοῦ, διπλοῦν ἔχει τὸν κόπον.

Ταῦτα δὲ αὐτοῦ λέγοντος ἐφάνη αὐτοῖς ὁ κύριος Ἰησοῦς Χριστὸς ἐν μορφῇ παιδίου καὶ λέγει αὐτοῖς· χαῖρε, Πέτρε ἐπίσκοπε ὅλης τῆς ἐκκλησίας μου· χαῖρε, Ἀνδρέα. οἱ συνκληρονόμοι μου, ἀνδρίξεσθε καὶ ἀγωνίζεσθε ὑπὲρ τῆς ἀνθρωπότητος. ἀμὴν γὰρ λέγω ὑμῖν, κόπους ὑπομένετε ἐν τῷ κόσμῳ τούτῳ ὑπὲρ τῆς ἀνθρωπότητος³ ἐν μιᾷ ὥρᾳ ἀνέσεως ἐν τῇ βασιλείᾳ τοῦ πατρός μου. ἀναστάντες οὖν πορεύεσθε ἐν τῇ πόλει τῶν βαρβάρων καὶ κηρύξατε ἐν αὐτῇ, καὶ γὰρ ἔσομαι μεθ' ὑμῶν ἐν τοῖς θαύμασιν⁴ τοῖς γινομένοις ἐν αὐτῇ διὰ τῶν χειρῶν ὑμῶν. ἀσπασάμενος δὲ αὐτοὺς ὁ κύριος Ἰησοῦς ἀνῆλθεν εἰς τοὺς οὐρανοὺς ἐν δόξῃ.

Πέτρος δὲ καὶ Ἀνδρέας καὶ Ἀλέξανδρος καὶ Ροῦφος καὶ Ματθαίας ἐπορεύθησαν εἰς τὴν πόλιν τῶν βαρβάρων. ἐγγισάντων δὲ αὐτῶν τῇ πόλει, ἀποκριθεὶς (cod. add δὲ) ὁ Ἀνδρέας εἶπεν τῷ Πέτρῳ· πάτερ Πέτρε, ἄραγε ἔχομεν (cod. ἔχομεν) πάλιν κό-

² ita exscripsi. Woogius ἐνέδειξαν. Nescio uter nostrum falsus sit.

³ Quae h. l. exciderunt. ita fere cum Woogio supplenda erunt: ἀλλὰ ὅρα σεῖτε. ἐγὼ ἀναπαύσω ὑμᾶς.

⁴ ita codex. non θαυμασίους. quod Woogius dedit.

πους ὑπομεῖναι ἐν τῇ πόλει ταύτῃ ὥς καὶ ἐν τῇ χώρᾳ τῶν ἀνθρωποφάγων; λέγει αὐτῷ Πέτρος· οὐκ οἶδα. ἀλλ' ἰδοὺ ἔστιν (hoc acc. ipse cod.) γέρων ἔμπροσθεν ἡμῶν σπεύρων ἐν τῷ ἀγρῷ αὐτοῦ. ἐὰν φθάσωμεν ἕως αὐτοῦ, ἐρῶμεν⁵ αὐτῷ· δὸς ἡμῖν ἄρτον. καὶ ἐὰν δώῃ ἡμῖν ἄρτον, γινώμεν ὅτι οὐ κοπιῶμεν ἐν τῇ πόλει ταύτῃ· εἰ δὲ ἡμῖν εἴπῃ ὅτι ἄρτον οὐκ ἔχομεν (cod. ἔχωμεν), πάλιν γινώμεν ὅτι πάλιν κόπος ἡμᾶς⁶ μένει. ὥς δὲ ἤγγισαν τῷ γέροντι, λέγει αὐτῷ Πέτρος· χαῖρε, γεωργέ. ὁ δὲ γεωργὸς λέγει αὐτοῖς· χαίρετε καὶ ὑμεῖς, ἔμποροι. λέγει αὐτῷ ὁ Πέτρος· ἔστιν σοι ἄρτος, ἵνα παρέχῃς (sic cod.) τοῖς παιδίοις τούτοις (cod. τῶν παιδίων τούτων, sed paullo post ὑμῖν), ἐπειδὴ ὑστερήθημεν; λέγει αὐτοῖς ὁ γέρων· ὑπομείνατε ὀλίγον καὶ προσέχετε τῶν βοῶν καὶ τοῦ ἀρότρου καὶ τοῦ ἀγροῦ, ἵνα πορευθῶ ἐν τῇ πόλει καὶ παρέχω ὑμῖν ἄρτους. λέγει αὐτῷ Πέτρος· ἐὰν ξενοδοχήσῃς ἡμᾶς, ἡμεῖς ἐπιτηροῦμεν τὸ ζεῦγος καὶ τὸν ἀγρόν. λέγει ὁ γέρων· ναί. λέγει αὐτῷ ὁ Πέτρος· εἶπα οἱ βόες ὑμῶν εἰσὶν· λέγει ὁ γέρων· οὐχί· μεμίσθωμαι αὐτούς. λέγει αὐτῷ ὁ Πέτρος· πορεύου ἐν τῇ πόλει. καὶ ἐπορεύθη ὁ γέρων ἐν τῇ πόλει. καὶ ἀναστὰς ὁ Πέτρος διεξώσατο τὸν ἑαυτοῦ ἐπενδύτην καὶ τὸ λέντιον, καὶ λέγει πρὸς τὸν Ἀνδρέαν ὅτι οὐκ ἔστιν ἡμῖν πρέπον ἀναπαύεσθαι καὶ ἀργεῖν, μάλιστα δὲ ὑπὲρ ἡμῶν κοπιούντος· τοῦ γέροντος. ἀφείς (sic) τὸ ἔργον αὐτοῦ. τότε ὁ Πέτρος ἀψάμενος τοῦ ἀρότρου ἔσπειρεν (cod. ἐπηρεν) τὸν σῖτον. Ἀνδρέας δὲ ἦν ὀπισθεν τῶν βοῶν, καὶ λέγει τῷ Πέτρῳ· πάτερ Πέτρε, τί κόπους παρέχῃς ἡμῖν . . .⁸ τότε λαβὼν ὁ Ἀνδρέας τὸ ἄροτρον ἐκ τοῦ⁹ Πέτρου ἔσπειρεν (cod. ἔσπερεν) τὸν σῖτον λέγων· ὁ σπόρος ὁ εἰς τὴν γῆν ἐρριμμένος (sed codex ζημῆνος) ἐν τῷ ἀγρῷ τῶν δικαίων ἐρχου (sic cod.) καὶ ἐλθὲ (cod. ἐλθω) εἰς τὸ φῶς¹⁰ ἐξελθατε τοίνυν οἱ

⁵ ἐρῶμεν: ita codex. Videtur ex barbarismo coniunctivus futuri statuendus.

⁶ ἡμᾶς: sic codex, non ut Woogius ἡμῖν.

⁷ ita codex, sed supra κοπιῶμεν.

⁸ Sequitur: καὶ σὺ κοπιᾷς ἡμῶν ὄντων. Woogius correxit καὶ σοί, κόπων ἡμῖν ὄντων.

⁹ ἐκ τοῦ: sic, male Woogius εἰς. Nec magis codex τὸ σῖτον habet, ut Woogius voluit. Idem ὁ εἰς non adsequentus est, sed codex planissime ὁ ἤς.

¹⁰ An ita textus tolerabiliter restitutus sit dubito.

νεανίσκοι τῆς πόλεως, οὓς εὗρον ἐν τῷ βυθῷ τῆς ἀπωλείας ἕως σήμερον· ἰδοὺ γὰρ οἱ ἀπόστολοι τοῦ Χριστοῦ εἰσέρχονται ἐν τῇ πόλει συγχωροῦντες (εὐδ. -ρόντες) ἁμαρτίας τῶν πιστευόντων εἰς αὐτούς, καὶ θεραπεύοντες πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. εὐξασθε ὑπὲρ ἐμοῦ ὅπως ἐλεήσει με, καὶ ῥυσθῶ ἐκ τῆς ἀνάγκης ταύτης.

Πολλοί¹¹ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν τῷ Χριστῷ διὰ τὸν λόγον¹² τῆς γυναικός, καὶ πεσόντες παρὰ τοὺς πόδας τῶν ἀποστόλων προσεκύνουν αὐτούς. αὐτοὶ δὲ ἐτίθουν τὰς χεῖρας ἐπ' αὐτούς. τοὺς δὲ ἀσθενούντας ἐν τῇ πόλει ἰάσαντο, τυφλοῖς τὸ βλέπειν ἐχαρίσαντο, κωφοῖς τὸ ἀκούειν, δαίμονας ἀπέλκυνον· πᾶς ὁ ὄχλος ἐδόξαζον τὸν πατέρα καὶ υἱὸν καὶ τὸ ἅγιον πνεῦμα.

Ἦν δέ τις πλούσιος ἐν τῇ πόλει ὀνόματι Ὀνησιφόρος¹³. οὗτος οὖν θεωρήσας τὰ σημεῖα τὰ γινόμενα διὰ τῶν ἀποστόλων λέγει αὐτοῖς· ἐὰν πιστεύσω εἰς τὸν θεὸν ὑμῶν, δύναμαι ποιῆσαι καὶ γὼ σημεῖον ὡς καὶ ὑμεῖς; λέγει αὐτῷ Ἀνδρέας· ἐὰν ἀποτάξῃς (sic) πάντων τῶν ὑπαρχόντων σου καὶ τῆς γυναικός σου καὶ τῶν τέκνων σου, ὡς καὶ ἡμεῖς ἀπειταξάμεθα, τότε καὶ σὺ ποιήσεις σημεῖα. ταῦτα ἀκούσας ὁ Ὀνησιφόρος, θυμοῦ πλησθεὶς λαβὼν τὸ ἑαυτοῦ λέντιον ἔβαλεν εἰς τὸν τράχηλον τοῦ Ἀνδρέου, καὶ τύπτων αὐτὸν ἔλεγεν αὐτῷ· μάγος εἶ· τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθὰ μου πῶς σὺ ἀναγκάζεις με καταλιπεῖν; τότε ὁ Πέτρος στραφείς καὶ ἰδὼν αὐτὸν τύπτοντα τὸν Ἀνδρέαν, λέγει αὐτῷ· ἄνθρωπε, παῦσον λοιπὸν τύπτων τὸν Ἀνδρέαν. λέγει αὐτῷ Ὀνησιφόρος· θεωρῶ σε ὅτι φρονιμώτερος αὐτοῦ εἶ· εἰπέ μοι οὖν καὶ σὺ ἵνα καταλείψω τὴν γυναῖκά μου καὶ τὰ τέκνα μου καὶ τὰ ἀγαθὰ μου· τί σὺ λέγεις; λέγει αὐτῷ Πέτρος· ἐν σοὶ βῆμα λέγω· εὐκοπώτερόν ἐστιν κἄμηλον¹⁴ διὰ τρυμαλιᾶς βραφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ταῦτα ἀκούσας ὁ Ὀνησιφόρος καὶ ἐπὶ πλεῖον πλησθεὶς

¹¹ Quae hoc loco sequuntur, cum iis quae praecedunt non cohaerent. Videntur igitur plura excidisse. Sed nec quae praecedunt prioribus apta sunt.

¹² Huc usque Woogius textum exscripsit.

¹³ Codex plerumque ὀνησιφόρος.

¹⁴ Codex κάμιλον. Item postea constanter

ὁργῆς καὶ θυμοῦ, λαβὼν τὸ λέντιον ἐκ τοῦ τραχήλου τοῦ Ἀνδρέου ἔβαλεν εἰς τὸν τράχηλον τοῦ Πέτρου, καὶ οὕτως ἔσυρεν λέγων· ὄντως μέγας μάγος, πλείων τούτου· οὐ γὰρ εἰσέρχεται κάμηλος διὰ τρυπήματος ῥαφίδος, εἰ δὲ καὶ δεῖξεις μοι τοῦτο τὸ θαῦμα, πιστεύω εἰς τὸν θεόν σου· οὐ μόνον δὲ ἐγώ, ἀλλὰ καὶ πᾶσα ἡ πόλις· εἰ δὲ μήγε, μεγάλως τιμωρηθήσῃ ἐν μέσῳ τῆς πόλεως. ταῦτα δὲ ἀκούσας ὁ Πέτρος ἐλυπήθη λίαν, καὶ σταθεὶς καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανόν, προσηύξατο λέγων· δέσποτα κύριε ὁ θεὸς ἡμῶν, ἐπάκουσόν μου τῇ ὥρᾳ ταύτῃ· ἀγρεύουσιν (cod. -εύσω) γὰρ ἡμᾶς ἐκ τῶν σῶν λόγων. οὐ γὰρ προφήτης εἶπεν ταύτην τὴν διασάφησιν αὐτοῦ ἀπαγγέλλων, οὐδὲ πάλιν πατριάρχης, ἵνα μάθωμεν ταύτην τὴν ἐρμηνείαν, καὶ νῦν ζητοῦσιν παρ' ἡμῶν τὴν τοιαύτην διασάφησιν μετὰ παρρησίας. σὺ οὖν δέσποτα μὴ παρίδῃς ἡμᾶς· σὺ γὰρ εἶ ὁ ὑμνούμενος ὑπὸ τῶν Χερουβίμ.

Ταῦτα δὲ αὐτοῦ εἰπόντος ἐφάνη ὁ σωτὴρ ἐν μορφῇ παιδίου δωδεκαετοῦς, φορῶν ὀθόνιον, καὶ λέγει αὐτοῖς· θαρσεῖτε καὶ μὴ πτοεῖσθε, οἱ ἐκλεκτοί μου μαθηταί· ἐγὼ γὰρ εἰμι μεθ' ὑμῶν πάντοτε· ἐνεχθήτω ἡ ῥαφίς καὶ ὁ κάμηλος. καὶ ταῦτα εἰπὼν ἀνῆλθεν εἰς τοὺς οὐρανοὺς. πανταπῶλως¹⁵ δέ τις ἦν ἐν τῇ πόλει, πιστεύσας τῷ κυρίῳ διὰ Φιλίππου τοῦ ἀποστόλου· καὶ ἀκούσας ταῦτα, δραμὼν ἐξήτησεν ῥαφίδα^ν (cod. ῥαφήδην, vide post) ἔχουσαν μεγάλην τρυμαλιάν. χάριν παρέχων τοῖς ἀποστόλοις. τότε μαθὼν ὁ Πέτρος λέγει· τέκνον, μὴ ζητεῖς μεγάλην ῥαφήν¹⁶. οὐκ ἄδυνατεῖ γὰρ τῷ θεῷ πᾶν ῥῆμα· ἀλλὰ μάλλον φέρε ἡμῖν λεπτήν ῥαφήν. τῆς δὲ ῥαφῆς ἐνεχθείσης καὶ παντὸς τοῦ πλήθους τῆς πόλεως ἱσταμένων πρὸς θεωρίαν, ἀναβλέψας ὁ Πέτρος ἶδεν κάμηλον ἐρχομένην. εἶπεν δὲ ἐνεχθῆναι αὐτήν. τότε ἐπηξεν τὴν ῥαφίδα^ν (sic h. l. ipse codex) εἰς τὴν γῆν, καὶ κράξας φωνῇ μεγάλην εἶπεν· ἐν ὀνόματι τοῦ σταυρωθέντος Ἰησοῦ Χριστοῦ ἐπὶ Ποντίου Πιλάτου κελεύω σοι, κάμηλε, ἵνα εἰσελθῇς διὰ τρυμαλιαῖς τῆς ῥαφίδος. τότε ἡ τρύπη τῆς ῥαφίδος ἠνείχθη ὡς πύλη, καὶ διῆλθεν δι' αὐτῆς ὁ κάμηλος, καὶ πᾶς ὁ

¹⁵ Codex habet παντάπολις.

¹⁶ ῥαφή eodem sensu quo ῥαφίς usurpatum.

ὄχλος ἐθεώρει. πάλιν λέγει ὁ Πέτρος τῷ καμήλῳ· εἰσελθε πάλιν διὰ τῆς ῥαφίδος. καὶ εἰσῆλθεν πάλιν δεύτερον ὁ κάμηλος. ταῦτα ἰδὼν ὁ Ὀνησιφόρος λέγει τῷ Πέτρῳ· ἀληθῶς μέγας μάγος εἶ· ἐγὼ γὰρ οὐ πιστεύω, εἰ μὴ ἐγὼ πέμψω καὶ φέρω ῥαφίδα (cod. -ἴδην) καὶ κάμηλον. καὶ προσκαλεσάμενος ἕνα ἐκ τῶν παιδῶν αὐτοῦ λέγει αὐτῷ λαθραίως· πορεύθητι καὶ φέρε μοι ὧδε κάμηλον καὶ ῥαφίδα (cod. -ἴδην)· εὐρὲ δὲ καὶ γυναῖκα μεμιαμένην, καὶ αὐτὴν ἐπιβιβάσας ἔνεγκε ὧδε. οἱ γὰρ ἄνδρες οὗτοι μάγοι εἰσίν. μαθὼν δὲ ὁ Πέτρος τὸ μυστήριον διὰ τοῦ πνεύματος λέγει τῷ Ὀνησιφόρῳ· πέμψον, φέρε τὴν κάμηλον καὶ τὴν γυναῖκα (sic) καὶ τὴν ῥαφήν. ὡς δὲ ἤνεγκαν, λαβὼν ὁ Πέτρος τὴν ῥαφήν ἐπηξεν εἰς τὴν γῆν. ἡ δὲ γυνὴ ἦν καθεζομένη ἐν τῇ καμήλῳ. τότε λέγει ὁ Πέτρος· ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἐσταυρωμένου κελεύω σοι, κάμηλε, ἵνα εἰσελθῇς διὰ τῆς ῥαφίδος ταύτης. εὐθέως δὲ ἠνοίχθη τῆς βελόνης ἡ τρύπη καὶ ἐγένετο ὡς ἡ (sic) πύλη, καὶ εἰσῆλθεν δι' αὐτῆς ὁ κάμηλος. λέγει πάλιν ὁ Πέτρος τῷ καμήλῳ· εἰσελθε πάλιν δι' αὐτῆς, ὅπως ἴδωσιν πάντες τὴν δόξαν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅπως πιστεῦσασιν τινες εἰς αὐτόν. τότε εἰσῆλθεν πάλιν ὁ κάμηλος διὰ τῆς βελόνης. ἰδὼν δὲ Ὀνησιφόρος ἐβόησεν λέγων· ἀληθῶς [μέγας]¹⁷ ὁ θεὸς Πέτρου καὶ Ἀνδρέου, καὶ ἀπὸ τοῦ νῦν πιστεύω εἰς τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. νῦν οὖν ἄκουσον τῶν ῥημάτων μου, ὦ Πέτρε. ἔχω τοίνυν ἀρούρας, ἀμπέλους καὶ ἀγρούς· ἔχω δὲ καὶ εἴκοσι ἐπτά λίτρας χρυσοῦ καὶ πεντήκοντα λίτρας ἀργυρίου· ἔχω δὲ ἀνδράποδα πάμπολλα. παρέχω τοῖς πτωχοῖς τὰ ὑπάρχοντά μου, ὅπως καὶ ἐγὼ ποιήσω ἐν θαύμα ὡς καὶ ὑμεῖς¹⁸ . . . ὁ δὲ Πέτρος ἦν λυπούμενος, μήποτε οὐκ ἐνεργοῦσιν αὐτῷ αἱ δυνάμεις, ἐπειδὴ οὐκ ἦν λαβὼν τὴν ἐν Χριστῷ σφραγίδα. ταῦτα δὲ αὐτοῦ ἐνθυμουμένου, ἰδοὺ φωνὴ ἐκ τοῦ οὐρανοῦ λέγουσα πρὸς αὐτόν·

¹⁷ Hoc vel simile quid supplendum videtur, nisi mavis ἀληθῆς pro ἀληθῶς.

¹⁸ Sequitur in codice: ἐὰν βέλῃς, καὶ σὺ ποιήσης (sed iota subscriptum codex nusquam habet) ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, quae non sana esse apparet. Possit conici ita fere scriptum fuisse: λέγει αὐτῷ Ἀνδρέας· ταῦτα ἐὰν βέλῃς, καὶ σὺ ποιήσεις ἐν etc. Sed eodem iure etiam alia conici possunt.

κελεύω σοι¹⁹, ποιήσον αὐτῷ ὅσα θέλει, ὅθεν πληροφορῶ αὐτὸν
ὡς βούλεται. λέγει αὐτῷ ὁ Πέτρος· τέκνον, δεῦρο, ποιήσον ὡς
καὶ ἡμεῖς. προσελθὼν δὲ ὁ Ὀνησιφόρος ἵσταται ἔμπροσθεν τῆς
καμήλου καὶ τῆς ξαφίδος, καὶ εἶπεν· ἐν ὀνόματι] . . .²⁰

¹⁹ κελεύω σοι: ita reposuimus pro κέλευσον, quod in codice est.

²⁰ Hunc in modum exit codex. Quae enim folio insequenti (115) leguntur, ad vitam S. Barbarae pertinent.



DAS SONNENWEIB UND DER SIEBENKÖPFIGE DRACHE. 1498

ΑΠΟΚΑΛΥΨΗ. Εὐλογία τοῦ Θεοῦ καὶ ἐξορκισμός τοῦ διαβόλου (A. Dürer, 1498).

INDEX.

TEXTUS APOCALYPSIUM etc.	1—136.
I. Apocalypsis Mosis. Graece. (Editio princeps.)	1—23.
II. Apocalypsis Esdrae. Graece. (Editio princeps.)	24—33.
III. Apocalypsis Pauli. Graece. (Editio princeps.)	34—69.
IV. Apocalypsis Iohannis. Graece	70—94.
V. Iohannis liber de dormitione Mariae. Graece. (Editio princeps.)	95—112.
VI. Transitus Mariae. A. Latine. (Editio princeps.)	113—123.
VII. Transitus Mariae. B. Latine	124—136.

12 *

ADDITAMENTA AD ACTA APOSTOLORUM	Pag.
APOCRYPHA	137—167.
I. Ad acta Andreae et Matthiae, ex codice unciali	139—141.
II. Ad acta Philippi	141—156.
1. ex codice Parisiensi	141—150.
2. ex codice Barocciano	151—156.
III. Ad acta Thomae	156—161.
1. ex codice Monacensi unciali palimpsesto	156—158.
2. ex codice Bodleiano	158—161.
IV. Acta Petri et Andreae in fine mutila ex codice Barocciano	161—167.

ΕΥΑΓΓΕΛΙΑ ΑΠΟΚΡΥΦΑ

ΕΠΙ ΤΗΣ ΒΑΣΕΙ
ΤΩΝ ΑΡΙΣΤΩΝ ΕΛΛΗΝΙΚΩΝ ΚΑΙ ΛΑΤΙΝΙΚΩΝ
ΚΩΔΙΚΩΝ

C. TISCHENDORF

ΕΚΔΟΤΙΚΟΣ ΟΙΚΟΣ **Σπανου**
Σπανια βιβλία

EVANGELIA APOCRYPHA

ADHIBITIS PLURIMIS CODICIBUS GRAECIS ET LATINIS
MAXIMAM PARTEM NUNC PRIMUM CONSULTIS
ATQUE INEDITORUM COPIA INSIGNIBUS

EDIDIT

CONSTANTINUS TISCHENDORF

THEOL. ET PHIL. DR. THEOL. PROF. P. ORD. H. LIPS.

LIPSIAE

AVENARIUS ET MENDELSSOHN

MDCCCLIII.



DER ENGEL MIT DEM SCHLÜSSEL ZUM ABGRUND. 1498

ΑΠΟΚΑΛΥΨΗ. Τό δέσιμο τοῦ διαβόλου (Α. Dürer, 1498).

